SPIRITUAL WORKS

OF THE

Rev. John Gother.

IN SIXTEEN VOLUMES.



Vol. X.

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SPIRITUAL WORKS

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Row. John John.

IN SINTEEN VOLUMES

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CORRESPOND AND SHED BY I. CHAPELS MESS. KEATINGS CORRESPOND NOT BEARING LONDON; WOLLD GARY AND COME, DURISM.

Instructions and Devotions

FOR

HEARING MASS;

FOR CONFESSION, COMMUNION, AND CONFIRMATION.

SPIRITUAL WORKS

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IN SIXTERN VOLUMES.

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The Profes.

PREFACE.

THE greatest facrifice that has been of-I fered to Almighty God, was that of Christ our Lord on the cross; where, by the effusion of his blood, he cancelled the hand-writing that was against us, fealed our peace with God, and made fuch a lasting provision of merits and grace, that whatever blessings we receive from our heavenly Father, come to us through him, and must be acknowledged the effects of his fufferings. By this oblation of himself in our behalf he became our Redeemer, and it is the work of our redemption he still carries on, not ceasing in heaven to be our advocate, and even from that holy fanctuary, into which he is entered, applying to us the merits of his passion, and offering himself in our cause for ever. For though Christ was crucified and died but once, yet the oblation of Christ crucified is eternal, and continues for ever, wherever Christ is present; it continues in heaven, Vol. X.

because he is there; it continues on earth, because he is on our altars; so that having once died for us on Mount Calvary, he still offers himself, as having been immolated for us on that holy Mount. But whether then on Mount Calvary, or now in heaven, or on our altars, the victim and the oblation of the victim are every where the same; it being no other than Jesus Christ, who is both the oblation and the offerer, in quality of priest eternal, as was foretold in the Psalms: Thou art a priest for ever, according to the

order of Melchisedech.

This oblation then being not only a memorial, but likewife a continual application of the merits of Christ's passion to us, we have great reason to bless our Redeemer for having made choice of our altars, there daily to offer himself to the eternal Father, and perpetuate the oblation he made of himfelf on the cross; and by this holy expedient of his love to excite us daily, not only with gratitude to commemorate his fufferings, but likewise powerfully move us to use all possible endeavours for becoming faithful fervants to fo good a master, having there provided us the most effectual means for obtaining of the Father all those helps and graces necessary to fo great a work. In this confifts the fubstance of our public liturgy, where Christ is

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the invisible offerer and the priest performs the ministry, to which he is called. Ministrorum vice sumus, fays St. Chryfostom, qui vero bæc sanctificat & transmutat, ipse est (Christus.) We hold the place of ministers; but he that fanctifies these gifts, and changes them, is Christ himself; he that wrought those things at the last supper, does what is done here. This great oblation then thus made by Christ and his ministers, is the subject of our daily worthip; to this the faithful are daily called, as having their part too in this offering, both in presenting it to Almighty God, and, by means of it, hoping for bleffings from the Divine Bounty: In what manner they are to affift at it, is the business of these short instructions, in which, though there be nothing new, yet the method may still be helpful to all conditions; to the ignorant, in giving them some light into this great mystery; and to the well-instructed, by leading them still farther into this abyss of power and goodness, in which the most advanced have still farther to go.

But while I speak of this oblation, I am very sensible of its being a consequence of the real presence of Christ in the eucharist, and that there can be no devotion expected here, but what is built on this doctrine; and, therefore, for the laying a foundation

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to this little work, I think it very reasonable, by way of preamble, to clear some difficulties belonging to this point; not that I pretend to explain the manner how Christ is present in this mystery, but, in a matter, where reason is at a stand, to make this wonder credible at least; by laying before it some other wonderful works of the Almighty, that one Incomprehensible may prepare the way for another. 'Tis the method St. Gregory used in explicating the mystery of Christ's refurrection and apparitions, Hom. 26 in Evang. " The works of God, fays he, " would not be the subject of our wonder, " if they could be comprehended by our " reason; nor has that faith any merit, " where it has experience to demonstrate it. "These works then of our Redeemer, " which of themselves are above our reason, " must be considered by other works of his: " that so what is wonderful may gain credit " from other things yet more wonderful." In this manner. I shall, without offence, touch at some difficulties relating to this doctrine, and fee how far the works of God will recommend the truth of this mystery to our belief.

I. Then, by what power is it to be imagined, that what was bread and wine, can be changed into the body and blood of Christ wood of it stailed endered we

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By the divine power, of which we have fo many inftances in Holy Scripture; that power by which the waters were turned into blood, Exact vii. 20. the dust into lice, Exod. viii. 17. Lot's wife into a pillar of falt, Gen: xix. 26 the water into wine, at the marriage in Cana of Galilee, John ii. 9. that power which the devil owned in Christ, Mat. iv. 3. when he faid to him, If thou be the Son of God, command that these stones be made bread. That power may be eafily conceived fufficient to change the bread and wine into Christ's body and blood. 'Tis the power of God, whom in our creed we believe Almighty. He who made all things of nothing, can, whenever he pleafes, change one thing into another. He spoke in the ereation, and all things were made; he speaks afterwards, and by his word things are changed, because he has power to make things be what he fays they are: As therefore Christ fays to the nobleman, John iv. 50. whose fon was fick at Capernaum, Go thy way, thy fon liveth; by his power made him to be as he faid he was; fo here Christ faying, This is my body, This is my blood; his power and truth make it to be, what by his word he fays it is. Christ fays it, and be-

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eause we can neither question his power nor truth, we therefore believe it to be what he fo solemnly afferts it.

II. How can the body of Christ be contained whole and entire under the compass of

a piece of bread or wafer?

We do not apprehend Christ's body to be in the facrament after that grofs, carnal, and corporal manner, as fome of the disciples feemed to understand it, when they cried out, John vi. 60. This is a hard faying, who can hear it? but after a more perfect and spiritual manner of being. To conceive this aright, you must observe out of St. Paul, 1 Cor. xv. 42, 43. there are two very different manners of being proper to a human body, according to its different states; for it may be either corruptible or incorruptible, mortal or immortal natural or spiritual. Thus St. Paul, discouring of the manner in which our bodies shall be at the resurrection, fays, v. 53, that then this corruptible must put on incorruption, and this mortal must put on immortality. And v. 44. It is fown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. Now, though it be not possible to imagine how a human body, when it is in its corruptible, mortal, and natural manner of

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being, that is so extended and gross as here it is, can be truly and really contained under the form of a wafer: Yet, when this same body has put on its other more perfect manner of being, and is now become incorruptible, immortal, and even spiritual, there is not then that difficulty of apprehending it; because being now become in its qualities like a spirit, and a spirit requiring no extension or greatness of place for its being; so neither does a body, when it is become spiritual. As therefore you can eafily conceive, how a spirit may be really under the compass of a wafer, so likewise may it be understood of Christ's body, which is not imagined to be there in its corporal and natural manner of being, but as it is incorruptible, immortal, and a spiritual body.

By keeping close to this thought, several other difficulties may be solved, relating to this subject. For Christ's body being in the sacrament according to this perfect manner of being, even like a spirit, it may be apprehended how the sacrament may be broken without injuring or breaking his body: As when a man's body is broken, or a limb cut off, the soul remains still entire, because it is a spirit, and not subject to such accidents as these. Thus likewise may it be conceived how the body of Christ may be whole and entire in

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every part of the facrament, after the facred host is divided; as also how it may be in many places at once: For though we cannot easily understand this possible to an extended body, and in its corporal manner of being, there is no such difficulty in relation to a spirit, or other thing in its manner of being like a spirit, because a spirit has no dependence on place, nor is confined either to it or by it.

III. How then is it the same body of Christ which was born of the Virgin Mary, and crucifyed, since it is so very different from it?

It is the same true and real body of Christ, which was born and crucifyed, the same, I say, in substance, but different as to its manner of being: As the very same bodies, in which we now live, shall rise again, the same in substance, but very different in their manner of being, as being then to be glorified, and become immortal and spiritual: Upon which words of St. Paul, the English Bible, printed at Cambridge, 1629, observes, that however this supposes a change in the bodies, yet it is not changing the substance; which explication being allowed of in our case, it clears this difficulty: And there is reason enough to admit it, if it be considered

how Christ entered in amongst his disciples, the doors being shut; that he was born without injury to his mother's virginal integrity; that he passed through the multitudes more than once, without being seen or perceived; in which instances there are grounds to believe Christ assumed this preternatural and spiritual manner of existence, not only after his resurrection, when his body was glorised, but likewise before.

IV. How can this be reconciled with the fenses, for our seeing and tasting tell us the Eucharist is bread and wine after confectation; and must not we believe them, since God has given us these very powers for this end from aid noque and and the

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ance and the Holy Chaft, under those forms.

This must be answered by asking another question. What did Mary Magdalene see at the sepulchee, Mark xvi. 3. The Scriptures say, She saw a young man sitting at the right side, clothed in a long white robe, and no question her eyes told her it was a young man, from what she saw, and her ears from what she heard him speak. And after all this information of her senses, was it a young man? No; for, Matt. xxviii. we are assured it was an angel; and the English bible now mentioned, in the margin in Mark xvi. says, It was the angel of God in the likeness of a

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young man. Now, how is this to be reconciled with the fenses? The fame difficulty may be made in the dove feen over Christ at. his baptism, and the fiery tengues over the Apostles at Pentecost. For though the information of fense in these cases was, the they were young men, a dove, and fiery tongues; yet you fee our faith goes otherwife, and we believe they were not in fubstance what they appeared to be, but an angel and the Holy Ghost, under those forms. And if it be examined why we believe there was really an angel, and the Holy Ghoft, and not a young man, a dove, &c. the reason is, because God has revealed it in Holy Writ, and expresly assured us what they were; and therefore upon his word wemake no difficulty of believing it, notwithstanding all the information of fense to the contrary. Thus we do in our case: Our fenses tell us, as yours do, that the facrament appears to be nothing but bread and wine, and yet we believe there is really prefent in it Christ's body and blood; because God has revealed it in Holy Writ, and expresly faid, It is his body that was given for us, and his blood that was fled for use : And are we to be cenfured for believing what he for folemnly tells us? Some indeed are here greatly concerned for the fenfer, and feem

troubled for the questioning their authority, and not acknowledging their infallibility; when in reality we do no more here than others, without the least difficulty, in the feveral instances above mentioned. We have as great a deference for the fenses as others, and confess their authority; but, it is true, we have a much greater for God's sacred word, and the truth of what he fays; and therefore, whenever these seem to interfere, and we have one fort of information from the senses, and another from God's word, we confess our resolution of preferring God's word before the senses, and own ourselves bound to maintain his authority and infallibility rather than theirs: So that if one must give way, it is evident which it is to be, and likewise on whom our faith is to depend, that is, on God, rather than man, on what God fays, rather than on the contrary information of fense: And this is the rule followed above, though here reproved by fome.

But now to reconcile this whole matter, I think it is plain the senses are not here deceived at all; for the eyes and tongue say, in regard of the B. Eucharist, it has the colour and taste of bread and wine, and this is certainly true, for it has so; here is no mistake in this: But now, when the judgment, from this report made by those two senses.

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presently and peremptorily pronounces, his bread and wine, here is the mistake in this over-hasty proceeding of the judgment, which, to pronounce a-right, in many cases is under a necessity of examining and confulting the bearing, and taking advice with this sense too; and without this, it is most certainly exposed to many gross mistakes, and must be censured as very rash and preci-

pitate.

This we fee it is bound to, in regard of many things which are natural, especially fuch as are not very obvious and common, as in stones and metals: For how many of this kind do we daily meet with, which, when we have examined with our eyes, with our tafte and feeling, we yet know not what they are, and cannot frame a certain and true judgment of them: Till, by our hearing, we are informed from some more experienced person, what they really are? Here our eyes may tell us indeed, what the colour is, and the tongue what tafte; but if the judgment should hence pretend to declare with assurance, what the things are, how eafily might it run into mistakes; not because these fenses are deceived, but because it takes not its information from the sense that is proper in this case to give it; because it attends to the report of the eyes, which is

insufficient when it should have regard to the ears? And now if we turn to such things, in which art is concerned, which makes an alteration beyond nature, fuch are the compounds of the apothecary, the chymist, the perfumer, of almost all trades in their kind; nay, even of cooks too: All these know how to mix and disguise things with that art, and give them many qualities of colour, taste, and smell, which belong not to them. that they are kinds of mysteries: And to judge by the eyes, by the tongue, by the touch, or the fmell, would be many times to go out of the way: And there is no furer means of avoiding mistakes, than to hear from the artist, and from this sense conclude what they are; and this is not to contradict or lay afide these senses, but only to confider, which of them is most proper in every case to inform the judgment, and follow that.

And is it not thus too, in all those cases, where God is pleased to intervene with his extraordinary and miraculous power? We know he can change, whenever he pleases, the nature of things beyond all human arts, and make spiritual and infinite beings appear under material and corporeal forms. And now, though in ordinary cases our eyes, &c. give sufficient direction to our judgment; yet in such as are the subject of an extraordinary

power, it is impossible they should give any other account, than of what they appear to be. But as to the concluding what they really are, as to their nature and substance, the judgment must first consult with what is heard from the Word of God, the Divine, and the Church: And hence it may have such information for its coming to an iffue, as the other fenses of themselves could never pretend to. Thus, though from the report of the eyes the judgment can in ordinary cafes with affurance pronounce, which is a dove, or young man; yet when, by an extraordinary power, God is pleased to present, under those forms, other spiritual or infinite beings, as of angels, or the Holy Ghost, then must the judgment call in some other help, and not proceed by what thefe fee, but by what is beard from faith and the Word of God, in this point; and thus only can we judge aright. And why, but because as in things of art, the artist gives the most certain account, and it would be a rashness to adhere to the fenses in contradiction to him; so in things that are spiritual, and the extraordinary works of God, it is God himself gives the best direction to the judgment: It must attend to what it hears from bim, and not what is feen in the object: And to adhere to the in facts the are the subject, or an elimber

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eyes, in contradiction to him, would not be reason, but madness.

Is it not reason then, that in the bleffed eucharift, which the Scripture informs us to be the subject of a miraculous power, we should not only enquire what the eyes fee, and mouth taftes, but likewife what the Word of God, what faith and the church declare in this case; and rather frame our judgment from what we thus bear, than from feeing and tafting? And this without any discredit at all to these senses: For though these are to be regarded, about their proper objects of colour and tafte, yet when the question is, What we are to believe, they must give leave to the ears to take place; because, as the Apostle says, Faith comes by hearing. Thus we render to every one their due; to God, what belongs to God, and to every fense, in their kind, what belongs to them: But to let our faith be directed by what we fee, rather than by what we hear from God, that we cannot do; because none knows the things of God, but the spirit of God.

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 Thus having given some light to these difficulties, which are the common grounds from whence arise all the doubts and disbelief concerning this mystery, I hope on the one side it may be an encouragement to reason and sense readily to submit to this divine truth; and on the other, be a means of raising the devotion of those, who already believe it; that so with greater servour of mind and admiration of God's wonderful goodness, they may attend to every part of the great sacrifice of Christ's body and blood daily offered for them on our altars: For the doing of which in particular, I now proceed to the following instructions.

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to be to a second of the secon Q. WHAT is the best way of hearing Mass? made our removement and and

A. To accompany the priest, in offering with him, to Almighty God, the facrifice of the body and blood of Christ, under the forms of bread and wine.

Q. Then it is necessary every one should know what the priest does, for otherwise, how can we accompany bim? Pray tell me therefore what that is ? I had boy a what would be ablest

A. Without this there is no hearing Mass with profit; and therefore it is a point in which every christian ought to be well instructed. You are for this end to imprint well in your mind, that priefts at the altar do the same which Christ did at his last supper, and which he commanded his Apostles and their fuccessors to do after him, when he said to them. Do this in remembrance of me. In obedience to which command, they do what he then did; that is, they take bread and wine to the altar; they bless and confecrate it, by the power-here given them, into his body and blood, and offer up this holy victim to the eternal Father, in remembrance of him once offered upon the crofs for our redemption; Do this in remembrance of me. This it is they do. a sat tod we are as and as

Q. Then I see the Mass is, as you have already said, an oblation of the body and blood of Christ, under the forms of bread and wine, made in remembrance of his death on the cross.

And is not this what you call a facrifice?

in which are fulfilled all the facrifices of the law of Moses. And here you will do well to observe, that God has always been worshipped by facrifice; as you may see in Abel, in the beginning of the world, and afterwards in Moses, when God himself established

the order of the priests, and prescribed the facrifices, which were all types of the facrifice, that was to succeed in the law of grace. And therefore, as in the old law there were two forts of facrifices; one, which was offered up entire, and wholly confumed on the altar, and was called an bolocaust; the other, offered and confumed in part only, the other part being divided between the priest and the people, and might therefore be called a communion at sacrifice: So here in this one facrifice is Christ wholly offered up an holocaust for men; and yet so that both priest and people partake of the victim: And thus is the old law fulfilled in the new, as to all its parts and figures.

Q. I am to remember then, that as in the law of Moses, were offered upon the altar birds and beasts, as turtles, oxen, lambs, &c. These sacrifices were all abolished by Christ, and in their place has succeeded, by his command, the oblation of Christ himself, the true Lamb of God, that takes away the sins of the world, and this is the sacrifice of the new law. Now I can easily apprehend how the priests are to make this oblation, because they bless and consecrate the bread and wine: But how are the people to do it, whose office is so different from the priests?

the priefts on the new solden density as the boye with Cod.

A. It is the priest alone that consecrates, but it is not to be imagined, it is he alone that is to offer the victim; no, the Mass is the facrifice of the whole church, that is, both of priest and people; and therefore, as the priest offers it to Almighty God, so ought likewise the people to offer it, both with the priest and by him. For as in respect of the consecration, the priest is the minister of Jesus Christ, who has given him power to consecrate, and who with him consecrates the victim; so in regard of the oblation, the priest is deputed by God for the people, who with him ought to offer it to God; And this St. Paul hints, Heb. v. 1. Every priest being chosen from among men, is appointed for men in those things that belong to God; that he may offer gifts and sacrifices for sins.

Q. It is the priest then alone is to consecrate, but the people are to join with him in offering up to Almighty God the Sacred Host, and defiring him to accept it. Was not there something of this method practised in the old law?

A. Yes, the people having brought to the priest what was to be offered, did afterwards in time of sacrifice, while the priest was at the altar, offer it there to God, by the hands of the priest; and on this their own offering, as well as on the priest's, depended the good acceptance it was to have with God.

Something of this practice you see, Luke i. 9, 10. where it is related, while Zacharias was burning incense at the altar, the whole multitude of the people were without in prayer, viz. in the body of the temple. Thus in all their sacrifices the office of the priests was to offer them at the altar, while the people, assisting at the oblation, at the same time offered them to God by the hand of those his ministers, either for the remission of their sins, for a thanksgiving, &c. And thus, in our christian sacrifice, ought the people ever to join with the priest in offering

it to Almighty God.

This method was earnestly recommended by St. Chrysoftom to the faithful of his time, Hom. in 2 Cor. exhorting them to bring an earnest attention with them, to the celebration of the dreadful mysteries, and to consider that priests and people make up but one body, and therefore they ought to join with one another, and not to cast off all from themfelves, and throw it wholly upon the priefts. The same is urged by the learned Rodrigues, Par. 2. tr. 8. c. xv. where he fays, that though it be the priest only that speaks, and with his hands offers this facrifice, yet all the faithful offer it likewise with him; which being supposed, I declare, says he, the best method of hearing Mass, is to go on jointly with the prieft, offering up the facrifice, and doing, as much as may be, the very fame that he does; making this account with ourfelves, that we all will meet there, not only to hear Mass, but likewise to make and offer up the facrifice together with the priests; for in reality and in truth the thing is so.

Q. Well, but does the church require this of

the people?

A. That this is imported in bearing Mass, may be plainly seen in the liturgy itself; throughout which it is manifest, the sacrifice there offered is common, and that the people

are to offer it with the priest.

In the beginning of Mass, you see the public confession is made by the people as well as the priest. The Kyrie Eleisons are said by both. The Gloria in Excelsis is said aloud, and all is in the plural number, as including the people. Before every prayer is said Oremus, whereby the priests call on the whole assembly to join with them. The Epistles, Gospels and Creeds, are said in a loud voice, to shew they belong to all present.

As to what follows, though said in a low voice, it is plain the people are concerned in it. In the oblation of the bread, the priest mentions himself, and of all present. In the oblation of the wine, he says in the name of all, We offer to thee, O Lord, &c. He repeats the same in the following prayer; and after washing his singers, he prays thus, Receive,

O Holy Trinity, this oblation we make thee, &c. And then turning to the people, he fays, Brethren, pray that my facrifice and yours may be acceptable in the fight of God, &c. And then calls on all to join with him in thankfgiving, requiring them to lift up their hearts, and give thanks to God.

In the Canon, all is expressed in the plural number; as in the first prayer, We bumbly beseech thee to accept and bless these gifts and sacrifices we offer thee. In the second, Be mindful, O God, of thy servants, and of all bere present, for whom we offer, or who offer to thee this facrifice. In the third and fourth, the people are included with the priest.

And thus still he goes on after the elevation: Wherefore we thy servants, and also thy boly people, mindful of thy passion, &c. And fo in all the following prayers; We bumbly beseech thee, &c. And to us sinners, &c. Deliver us from all evils. Lamb of God, have

mercy on us, &c.

Thus confidering the whole liturgy, it is evident the Mass is a facrifice common both to priest and people; and while we behold the spirit of Christ and his church in the institution of it, it may be easily concluded, the manner of affifting at it, which is most conformable to this spirit, must necessarily be the best. The best of the two symbols

On which grounds it follows, that as many of the faithful, as defire to conform to this spirit of the church, when they go to Mass, ought to go with the intention of offering to Almighty God, with the priest, this great facrifice of the body and blood of Christ, and consequently be very careful to accompany him, if not in all, at least in the principal parts; that so, by this means, they may more effectually partake of the fruits of it.

Q. I do not fee this is the general method of the faithful; for they feem to understand, that the making the oblation belongs only to the priest, and their part is only to affist at it with devotion, that so they may have some share in its effects, and in the prayers there said by the priest; for this end we see some saying their beads all the time of Mass, others their morning prayers, others the offices of the day, or some private devotion, and but with very little regard to what the priest does; and is not this very far from what you speak of?

A. It is different, but yet I question not, but as many as are there with their souls truly raised to God, partake in some degree both of the offering, and of the effects of his holy sacrifice; and therefore, without condemning their devotions, I only propose a method, which is judged the best, and may

may be most for our spiritual advantage; fuch as is generally observed by as many as perfectly understand their duty, and would be followed by others, were they better instructed. For this end I make it here my request to the generality of Catholics, not to content themselves with some general notions concerning the Mass, but to take pains themfelves, and engage some charitable friend to give them a more particular instruction, and make them sensible of the true nature of it, and all its parts, that so they may lose none of those advantages otherwise to be reaped in this divine instruction; and that thus may be avoided many prophane indecencies, and irreligious levities, too often feen at that holy time, and which most certainly arise from a want of due knowledge and instruction of what is there done, and of what is their duty to do.

And now as to those, who, in time of this divine facrifice, are wholly taken up in faying the Rosary, or other particular devotions, I only desire them to remember they have a great part in the facrifice there offered; that it belongs to them to offer it to Almighty God with the priest; as likewise in some manner to partake of the victim: That since their heavenly Father has called them to so great a dignity, they would spare so much Vol. X.

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time from their private devotions, as to comply with this greater duty, than which none can possibly be more acceptable to God. And therefore if they cannot be persuaded to change their method, that they would make such interruptions at least in their other prayers, as may give them liberty in some degree to perform this; that is, lay them by at the more effential parts of the mass, to which

they ought to give their attention.

Q. Well, I understand you now, that the mass is the oblation of the body and blood of Christ made to Almighty God; that the priest is deputed to consecrate and make this oblation, and that the people are likewise to offer it with him. But now you must tell me in what man-ner they are to do this.

A. I'll shew you the best method I can: But I must first lay before you the chief ends for which this facrifice is to be offered by all

P. Te Translation

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christians.



Of the Principal Ends for which the Sacrifice of the Body and Blood of Christ is to be offered: And of the General Dispositions in the Offerers.

render to God that supreme honour and worship which is due to him, as the Sovereign Being. And this being not possible to be more effectually done, than by offering to him the facrifice of his only Son; insomuch as this is an oblation of infinite value, being God equal to himself; therefore it is that the first and principal end of every christian, in going to mass, ought to be, to acknowledge God the Supreme Being, and give him that honour and worship, which is due to him alone.

being to give thanks to God for all his bleffings, and there being no more acceptable offering we can make him, than of his only Son, in whom he is well pleased; therefore it is, every christian, in going to mass, ought to remember, that another principal end is, to offer to Almighty God this sac ifice of his only Son, in acknowledgment and hanksgiving for all benefits and blessings received, whether general or particular, public or pri ate.

Bij

3. Since in the mass is offered to God the same body and blood of Christ, which, being sacrificed on Mount Calvary, were a sull satisfaction for sin; therefore it is, that the daily oblation of the same on our altars renders God propitious, by being a daily application of the merits of his Son's passion, and moves him to grant grace, and the gift of penance, in order to the remission of the greatest sins; and for this end every christian going to mass, ought to lay before the Father the merits and passion of his only Son who is there offered, with a sirm hope of obtaining through him, that grace, which may be the effectual remedy of all his offences.

4. This oblation of the body and blood of Christ, being thus a means of daily laying before the eternal Father, the infinite value of his Son's bitter passion; therefore it is a daily application of the merits of Christ to us, likewise for the relief of our necessities, and the obtaining new graces and blessings for us; and, for this reason, every christian, in going to mass, ought to offer it to Almighty God for the obtaining all blessings, whether temporal or spiritual, whether for himself, friends, governors, or church, and for the remedy of all miseries and necessities,

the to pulled my three at the

public or private.

These are the four principal ends for which all the faithful ought to offer up the holy victim Christ Jesus, in the mass, to the eter-nal Father, for his greater glory, and their good; ever remembering besides, in this oblation, to renew daily the memory of Christ's death and passion, as he himself commanded.

Q. So then as often as the faithful go to mass, they ought to join with the priest and offer up the body and blood of Christ. 1. For the giving fupreme worship to God. 2. In thanksgiving for all benefits. 3. For the obtaining pardon of their fins. 4. For the procuring new graces and bleffings, and even in remembrance of Christ's passion. Is there any thing more on that subject?

A. Only my request again to all Catholics, fo feriously to reflect on these general ends, for which they go to mass, as to let this be a means of regulating their devotion, of raising their spirits to God, and keeping up that true christian behaviour and reverence, as feem absolutely necessary for those who desire to discharge themselves well of these great duties.

Q. How do you mean in particular?

A. That while christians in the mass offer to Almighty God the body and blood of Christ, thus to pay sovereign homage to him

they would look on Christ on the altar, as their model, and there confecrate themselves daily to God, by making a facrifice of their body and souls according to that pattern before their eyes, and there heartily endeavour to give honour to God, by offering not only Christ but themselves likewise to him.

thanksgiving to God for all his benefits, they would likewise join themselves to that facrifice, and make an oblation of their own hearts to God, remembering the best acknowledgment on their part, of blessings received, is a true christian life, and the employing all that to his honour, which has

been the gift of his goodness.

3. That in offering Christ on the altar as a propitiation for their offences, they would remember, that Christ there offered became a remedy for sin, by presenting himself to the eternal Father, to suffer whatever punishment his justice should appoint, for the making due satisfaction for the transgressions of men: And consequently if they desire to partake of the effect of this oblation, in the pardon of their sins, they would there present themselves before the altar, in the spirit of penance.

1. Humbling themselves at the sight of their offences, with a contrite heart; beseeching

God to grant them a fincere repentance.

2. Offering themselves, according to the example before them, to suffer whatever God's justice shall determine. And, 3. Resolving, that as they offend daily, so their life shall be a daily and continual penance; not doubting but Christ's infinite satisfaction shall be thus effectually applied to them, and supply all their defects.

4. That in offering Christ on the altar for the obtaining new blessings, they be careful to put up all their prayers to God in bis name; depending entirely on Christ as their Redeemer, as their Mediator, and as their Head; and putting themselves in such a disposition of soul, that they be truly his mem-

bers, and defire to live by his fpirit.

Thus if the faithful present themselves before the altar in this manner, to offer up that holy victim, Christ Jesus, to his eternal Father, it will most certainly be for God's honour, and the great advantage of their own souls. For if they think nothing of these interior dispositions, but run to mass out of custom; without any concern of thus raising up their thoughts to God, or applying them, as the nature of this sacrifice requires; being there in a formal way, like so many statues, without praying or thinking, L cannot tell what benefit they expect, or B iv

even what they do there. And then for many others, who, in that lazy posture of kneeling on one knee, feem to be paying their duty to some demi-god; others who are gazing and staring about; others who are prophanely whilpering and converling; others in their vanities, and even in the state of fin, with more still of this kind; what can I fay of them, but that they abuse or neglect the bleffings of heaven; make void the designs of mercy, and dishonour God in that divine institution, which was ordained for the giving him the highest worship? Can these hope to obtain pardon of their fins, through that holy victim, who in the time of its offering are giving new provocations to heaven, in the addition of their fins; or, who think so little of repentance, that knowing themselves to be in a wicked state they are resolved to go home as they came? Will God accept this offering from them, in the odour of fweetness, who has declared he will receive no facrifice from polluted hands? Certainly, there is little ground to flatter them with fuch hopes: They have more reason to consider, what part of that company they relemble, which furrounded Christ upon the crofs; for as, when he was nailed to the facred wood, there wanted not fome, who reproached and blasphemed him in his

unbloody victim, it is not without force, who, by their irreligious behaviour and criminal lives, like those wicked Yeur, cast out blasphemies against him; who are yet so much worse than they, inasmuch as their knowledge and belief is an aggravation of their crime, beyond that of the Yeur, who had ignorance to plead for them, in knowing not what they did.

O. Then I see, to run to mass and see it

Q. Then I fee, to run to mass and fee it ended, is not sufficient to partake of the effects of it, unless a person be careful to assist there with great attention, application, and devotion. What then will become of many that think not of this?

A. 'Tis every one's duty to be informed and instructed in such obligations as belong to their state, as to do them well, and if they are wanting in this, they have so much to answer for. Now a little reason is sufficient to make them sensible of it. For if they once resect, that in going to make they go to honour God, to thank him for his benefits, to beg pardon for their sins, to pray for new blessings, and to commemorate the death of Christ; does it not immediately appear, that a religious behaviour, a sincere devotion and repentance, are the most suitable dispositions for those that come to offer to God the very

fame victim, which was facrificed for their

fins upon Mount Calvary.

Q. I see the reason of what you say, and wish all duly considered it, for their own good. But having now understood the principal end, and general dispositions, with which we are to hear mass, you must now comply with your promise, and lay before me an easy method for the joining with the priest in making this oblation?

A. That I will do; but you must give me leave to fpeak to more than yourfelf: For there being, amongst the faithful, persons of very different capacities; fome that understand little, others that are better instructed, there is no one method proper for all; and for this reason, I intend to propose three, anfwerable to the three different degrees or orders, in which all the faithful may be ranked. One for young beginners, who being wholly strangers to this public service of the church, desire to be instructed in it: Another for the generality of Catholics, who by education or practice are better acquainted with it: A third for such whose learning. piety, or parts, raise them something above the rest: And a fourth may not be improper for such as are absent: And thus I shall inslude the whole body of the faithful.

hole that come to offer to God the very



First Method of hearing MASS, for young Beginners.

Q. WHAT directions do you give to such who as yet know nothing of the mass, and desire to be instructed in it? What would you have them do at first, when they are pre-

fent at it?

A. My advice is, that at first, when they go to mass, they would for the first eight or ten days use no book at all; but bend their whole endeavours to observe what the priest does, by only looking on. By this means, in a week or fortnight (it being every day the same) they will begin to observe the more remarkable parts of it: As, 1. The removing of the book. 2. The uncovering the chalice. 3. The putting wine into the chalice. 4. The lifting up the host and chalice. 5. The priest receiving. 6. His giving the benediction, &c.

Having observed something of this, it will be then a great help to have some charitable friend kneel by, and inform them how these parts are called, or what is then done; but so, as not to burthen them with too much at first. They may let them know when the priest says the Cansiteor, or public confession:

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That at the first removal of the book, is read the Gospel: At the uncovering the chalice, or putting wine into it, is the Offertory: At the lifting up the facred host and chalice, is the Elevation: When the priest receives, is the Communion, &c. By this means, being thus acquainted with what is thus done, and the names by which these parts are called, they will soon be sit to use books of devotion, and say the prayers proper, as in them directed by their titles over them, and by these

be prepared to understand all the rest. on

Being come thus far, it may be proper here again to inform them, as before, that the priest at mass consecrates the bread and wine into the body and blood of Christ: That he offers this holy oblation to God, for his honour and glory, for the good of his own foul, and of all present. That the priest knowing how unworthy he is to perform this folemn action, dares not approach the altar, till by faying the Confiteor he has first humbled himself in the confession of his fins before God: And that fince the people are to join with the priest in offering to God the body and blood of his only Son, it is but reasonable they should likewise humble themfelves, with the priest, in the confession of their fins, by faying the Confiteor with him, or fome other prayer answerable to it, in the true spirit of humility and contrition.

At the CONFITEOR,

That is, in the very beginning of the Mass, when the priest stands bowing down, before he goes up to the altar; the people may say the same with him, or as follows,

LORD God, Father Almighty, I confels to thee in the presence of thy holy angels and bleffed faints, that I have provoked thy anger, by committing evil both negligently and wilfully: In thy fight I have finned; Lord, I have finned: I acknowledge my iniquity: But thou, of thy goodness, hast promised pardon to those that truly repent. Wherefore, behold I now bow down before thee, and heartily detefting all my wickedness, with the penitent publican, I thus humbly implore thy mercy: O God be merciful to me a finner; deal not with me, I befeech thee, according to my iniquities, nor referve me for everlasting punishments; but, according to the multitude of thy tender mercies, fave thy unworthy fervant, that I may ferve thee all the days of my life, and join with all the powers of heaven to praise thee, to whom belongs all honour and glory, and adoration for ever. Amen.

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When the Priest goes up to the Altar.

A LMIGHTY and everlafting God, look down, I befeech thee, on thy fervants here met together in the fame spirit and faith, and mercifully give ear to the prayers now offered at thy altar in our behalf. And as for me in particular, grant me pardon of all my past offences, give me a new spirit, that I may carefully observe my own ways, diligently reform whatever is corrupt and finful; and courageously resist all the enemies of my falvation. Give me patience in all difficulties, charity to forgive all injuries, constancy to perform all duties. Be thou ever with me, direct and govern me, both as to foul and body, for behold I now deliver whatever belongs to me into thy hands? Let me therefore be thine now and for every enhancing ym I thus handly implore thy merey? ()

At the GOSPEL,

That is, when the book is removed to the other fide of the Altar, and all the people stand up.

I ORD Jesus Christ, who camest from heaven to instruct us in all truth, and continuest still daily to teach us by the holy Gospels, and the preachers of the word; grant me grace, that I may be wanting in no care necessary for my being instructed in

thy faving truths: Let me be as industrious in my foul's concern, as I am for my body, that while I take pains in the affairs of this world, I may not, through stupidity or neglect, let my foul starve and perish everlastingly. Let the rules of the Gospel be the direction of my life, that I may not only know thy will but likewise do it, that I may observe thy commandments, and resisting all the inclinations of corrupt nature, only follow thee, who art the way, the truth, and the life: For thus only can I be truly thy disciple; and thus only, O Jesus, canst thou be my master.

At the OFFERTORY,

That is, when the Priest uncovers the chalice, and offers up the bread, on a little plate, and putting wine into the chalice, offers that likewise in the middle of the Altar.

THE Priest now offers to thee, O God, the bread and wine, which are to be blessed and consecrated into the body and blood of thy only Son: He offers to thee the Holy Victim, Christ Jesus, which he desires thee to accept for thy honour and our good. I likewise, thy unworthy servant, join with him in making this oblation to thee, desiring thee to accept it in memory of that free oblation, which our dear Redeemer made of him-

felf to become a facrifice for our fins. And as for myfelf, behold I now offer my body and foul, and all that belongs to me, with these gifts, upon thy altar, heartily beseching thee, that by thy grace it may be all fanctified this day, and consecrated to thy service and glory. Lord, I confess I am a finner and nothing; but give me now thy blessing, and I shall be thine for ever.

When the Priest has roashed his bands at the corner of the Altar.

I ORD Jesus, it was thy infinite love for man, and desire of his salvation, which moved thee to leave us thy body and blood to be daily offered in our altars: that so we might have a perpetual memorial of thy most facred passion, and by laying before the Father the infinite value of thy sufferings, we might powerfully move him to grant us all blessings necessary for our salvation.

Behold then, according to thy holy ordinance, I now join with the priest in offering this holy facrifice, in remembrance of thy passion and death on the cross. I humbly offer it to the eternal Father, in adoration of his sovereign majesty, and in acknowledgment of his supreme being: I offer it him in thanksgiving for his blessings bestowed on me and his whole church; I offer

it him, that in virtue of thy sufferings on the cross, I may obtain pardon of all the offences I have committed against him, and that through the infinite value of thy merits I may receive all those helps, which are necessary for my well-being here and hereafter.

Moved likewise by the grateful oblation of this spotless Lamb, and the memory of his passion, I beseech thee, O God, to pour forth thy blessings on thy church, on this nation, on my friends and benefactors; shew mercy likewise to my enemies, be found by those that seek thee; comfort the afflicted, and reclaim all sinners from their evil ways, and help all according to their different necessities.

At the ELEVATION,

That is, just in the middle of the Mass, when the priest, having consecrated, lifts up first the sucred Host and then the Chalice over his head, in memory of Christ being lifted up on the Cross.

I ADORE thee, O Jesus my Redeemer, who wast crucified for the sins of men. I confess thee to be the Son of the living God: Thou wast once listed up on the cross, and now, in memory of thy passion, is thy body and blood daily offered up under the forms of bread and wine. Have mercy on

me, dear Jesus, and grant, that thy sufferings and death may not be lost on me through my wickedness or neglect. This thy sacred blood was shed for my redemption. O grant by this thy mercy, I may rather chuse to lay down my life, and shed my blood, than wilfully offend against thy infinite goodness.

At the ELEVATION,

They may go on praying thus:

I LOVE thee, dear Jesus, the Saviour of my soul, who diedst on the cross, a facrifice for the sins of the whole world. I most sirmly believe, that by virtue of consecration, thou, Lord, true God and true Man, art really present in a most wonderful manner on the altar. I believe thou art here present, who art the assured hope and only salvation of sinners; who art the sovereign remedy of all our necessities, the comfort in our troubles, and support in our distress.

Hallowed be thy name, my fweet Saviour Jefus Christ, and may all creatures give thee praise, for that infinite love which brought thee from heaven, to offer up thyself on the

cross for our redemption. The Hot I : 20

Hallowed again be thy name, most Blessed Jesus, for that infinite love, which moved thee to leave us in this venerable facrament thy body and blood under the forms of bread and wine, fo to become our daily oblation, and renew in us the memory of thy death and paffion.

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Lamb of God, that takest away the sins of the world, have mercy on us, and grant us thy peace. Look on us with the eyes of compassion, and heal all our infirmities. Behold, I am miserable, weak, and subject to fin, but if thou wilt, thou canst make me whole: Heal me then, O Lord, and I shall be healed. Be now to me a Saviour, and give me thy grace, whereby I may conquer all my evil inclinations, and ferve thee more faithfully to the end of my life.

Refresh my foul with this spiritual and heavenly food, and strengthen me continually with thy affiftance, that neither in life nor death I may depart from thee, nor ever be deprived of thy grace and bleffing, who livest and reignest with God the Father, in the unity of the Holy Ghost, one God,

world without end. Amen.

At the COMMUNION.

That is, when the priest communicates and receives the body and blood of Christ. appear only beed been on or over mand this

NTOW the priest receives this holy banquet; but as for me, I am unworthy to partake of it: I am most unworthy, Lord, thou shouldst enter under my roof; but since by thy word thou wast pleased, even absent, to heal the Centurion's servant, speak now the word, and my soul shall be healed.

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I acknowledge thee to be the bread of life, who camelt down from heaven to be the food of our fouls; and that whoever eats of this bread, shall live for ever: I wish I were truly disposed to partake of it as I ought, that so my foul might be refreshed and comforted. Despise not, I beseech thee, this my desire; and though I am frail and weak, yet still let my soul be sensible of thy sweetness: Come then, Lord, and command that my finful soul may be healed; preserve me from all temptation, and from the dangers of my own weakness, and abide with me for ever.

At the BLESSING,

That is, when the priest, at the end of the Mass, maketh the sign of the Cross with his band over the people.

MAY the bleffing of Almighty God, Father, Son, and Holy Ghost, descend upon me, and keep me for ever. And thou, O heavenly Father, pardon, I beseech

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thee, all my distractions and negligence in this time of prayer. I offer thee the infinite merits of thy Son's bitter passion to supply all my defects, and beg of thee, through him, to grant me that grace, whereby I may be enabled to serve thee all my life. I here purpose this day to watch over myself, and especially to avoid those wonted failings, into which I so easily fall; and for all the actions of this day, I here consecrate them to thy service, and to the honour of thy name; for thou art my Lord, and if I live not to thee, I shall be for ever miserable: Be with me therefore, my Jesus, and protect me for ever. Amen.

Les ferres ferres ferres ferres res

Q. WHEN a person understands indifferently well so far, what is he to do still, to improve himself, and know farther?

A. I would have him be attentive still to other parts of the Mass, and endeavour to know the English of some expressions, which being used every day, he may soon learn with a little care, and they will be very helpful in order to perfect him in a true understanding of the whole; such are these which follow:

1 Kyrie eleison.

2 Christe eleison,

- 3 Gloria in excelsis Dee.
- 4 Dominus vobiscum.
- 5 Et cum spiritu tuo.

6 Oremus.

7 Deo Gratias.

- 8 Gloria tibi Domine.
- 9 Laus tibi Christe.
- 10 Credo in unum Deum.
- 11 Et Homo factus eft.
- 12 Orate Fratres.
- 13 Per omnia sæcula sæculorum.
- 14 Sanctus, Sanctus, Sanctus.
- 15 Surfum corda.
- 16 Pater noster.
- 17 Et ne nos inducas in tentationem.
- 18 Sed libera nos à malo.
- 19 Pax Domini sit semper vobiscum.
- 20 Agnus Dei qui tollis peccata mundi, miserere nobis.
- 21 Domine non sum dignus ut intres sub teclum meum; sed tantum die verbo, & sanabitur anima mea.
- 22 Ite, missa eft.
- ara en . 23 Benedicamus Domino.
- 24 Requiescat in pace.
- 25 Benedicat vos omnipotens Deus, Pater, & Filius, & Spiritus Sanctus.

The

26 Et verbum caro factum eft.

I Lord have mercy upon us.

2 Christ have mercy upon us.

3 Glory be to God on high.

4 The Lord be with you.

5 And with thy spirit.

6 Let us pray.

7 Thanks be to God.

8 Glory be to thee O, Lord.

9 Praise be to thee, O Christ.

so I believe in one God.

11 And he was made man.

12 Brethren, pray.

13 World without end.

14 Holy, Holy, Holy.

15 Lift up your hearts.

16 Our Father.

17 And lead us not into temptation.

18 But deliver us from evil.

19 The peace of our Lord be always with

20 Lamb of God that takest away the fins of

the world, have mercy on us.

enter under my roof; fay but only the word and my foul shall be healed.

22 Depart, Mass is done.

23 Let us bles our Lord.

24 Let him rest in peace.

e

Ghost bless you.

26 And the word was made flesh. When

a Lord have mey when us. a Christ have morey mon ye. a Glory be see God our swift 4 The Lord be with you.

8 (Mory be to thee O. Lord. of Praise be to these O'CEAM.

and with the hiere.

r-Thanks be to God.

Lo I believe in one Cod. 11. And he was made may

> ra Brethren, prav. bra morfan blow in A. Holy, Holy, Holy, te life un vour hearts.

> > 16 Our Pather.

6 Let us perv.

The Ordinary of the Mass.

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18-But deliver us from coals

Lamb of God that take have such bank and The priest, at the foot of the altar, begins Applications verthus on earl bro

In the name of the Father, and of the Son, and of the Holy Ghoft. Amen.

P. I will go to the altar of God.

A. To God who rejoices my youth.

P. Judge me, O God, and discern my cause from the nation not boly; from the unjust and deceitful man deliver me. Lior elaid took god W . Welt of san as with on one Because

When a person by industry and observation is come to understand thus far, he ought by degrees to take notice of these parts of the Mass; as when the Kyrie eleison is said; when Credo in unum Deum, or the Credo; when Orate Fratres; when the Preface; when Sanctus, Sanctus; when the Canon begins; when the priest makes the Memento's; when he fays the Pater Nofter; when Agnus Dei; when Domine non fum dignus; when St John's Gospel; which may be done in a fhort time, with the help of some charitable friend kneeling by: And then it may be proper to look over the whole Mass, and see the method of it, and thus fit himself for it with a distinct application to every part, as here follows, translated from the French. though with fome considerable alterations and additions.

Second method of hearing Mass, by accompanying the priest in every part of it; and proper sor such as are well instructed.

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People.

The people may answer the priest as is set down in the other page, or say as follows:

In the name of the Father and of the Son, and of the Holy Ghost. Amen.

Vol. X. C I will

A. Because thou art my God, my strength, why hast thou rejected me? And why do I go sorrowful, while the enemy afflicts me?

P. Send forth thy light and truth; they have conducted and brought me to thy holy hill

and to thy tabernacle.

A. And I will go to the altar of God, to

God who rejoices my youth.

P. I will praise thee on the harp, O God, my God; Why art thou forrowful, my soul, and why dost thou trouble me?

A. Hope in God, because I will still praise him; he is the salvation of my countenance and

my God.

P. Glory be to the Father, and to the Son,

and to the Holy Ghost.

A. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go to the altar of God.

A. To God, who rejoices my youth.

P. Our hope is in the name of our Lord.

A. Who made beaven and earth.

The Priest bowing down, says the Consiteor.

I Confess to Almighty God, to the Blessed Virgin Mary, to the blessed Michael the Archangel, to the blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you brethren, that I have very much sinned

I will draw near thy altar, O my God, there to gain new strength and vigour to my soul, and by thy grace separate me from those unbelievers who have no trust in thee.

That grace which comforts me, when the remembrance of my fins afflicts and casts me down.

That grace which lets me know there is an everlasting refuge in thy goodness, and that thou art ready to forgive even our greatest sins, as soon as we sincerely acknowledge them.

we she Clerk, in the name of the people. Leving and the Comment of the Fr. shipman

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telling. E. Amen.

The triby God be margin to you, out for

Stead her had supply of the for the case

The people may say the Confiteor after the priest, or as follows:

I CONFESS then, and acknowledge, O my God, not only to thee, to whom the fecrets of my heart are already known, but also to that facred affembly of Saints which are eternally bleffed with thy presence, and Cii to

in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Vingin Mary, blessed Michael the Archangel, blessed John Baptist, the holy Apostles, Peter and Paul, and all the Saints, and you, brethren, to pray to our Lord God for me.

A. Almighty God be merciful to you, and forgiving you your fins, bring you to life ever-

lasting. R. Amen.

Then the Clerk, in the name of the people, having faid the Confiteor, the Priest prays as follows for them.

ALmighty God be merciful to you, and forgiving you your fins, bring you to life everlasting. R. Amen.

Almighty and merciful God, grant us pardon, abfolution, and remission of our sins. R. Amen.

P. Looking towards us, O Lord, thou wilt give us life.

A. And thy people will rejoice in thee.

P. Lord Shew us thy mercy.

A. And grant us thy falvation.

P. Lord hear my prayer.

A. And let my cry come to thee.

P. Our Lord be with you.

A. And with thy Spirit.

The

ing under the burthen of fin; that I have infinitely offended thee in my thoughts, in my words, and in my actions; and that nothing but thy infinite mercy can equal my fins; Therefore I befeech those favourites of heaven, that are always attending thy divine Majesty, to interceed for me: And first, that glorious and perpetual Virgin, thy ever blessed Mother; then thy pure and holy Angels, and all thy Saints, who are inflamed with divine charity; and lastly, all those, who here below are endeavouring, though at a distance, to follow their great example.

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MY God; who halt commanded us to pray for one another, and in thy holy church halt given; even to finners, the power of absolving from fin; receive with an equal bounty the prayers of thy people for the priest, and those of thy priest for the people.

. Christ inser mercy and as

The Priest going up the altar, says in a low voice:

TAKE from us our iniquities we befeech thee, O Lord, that we may be worthy to enter into the fanctuary with a clean heart; through Christ our Lord. Amen.

belied Mother; tasing and or que and not and bleffed Mother; tasing and and and and are arranged

WE befeech thee, O Lord, by the merits of those Saints whose relicks are here, and of all the Saints, to forgive us all our fins. Amen.

The Priest goes to the book, and having read two or three verses of the Scripture, called the Introit of the Mass, which being every day proper or different, cannot be set down, he then goes to the middle of the altar, and says:

P. Kyrie eleison.

A. Kyrie eleison.

(

Lord have mercy on us.

amer of

P. Kyrie eleison.

A. Christe eleison.

P. Christe eleison.
A. Christe eleison.

Curite

Christ have mercy on us.

P. Kyrie eleison.

A. Kyrie eleison.

P. Kyrie eleison.

Lord have mercy on us.

The

When the priest is going up to the altar.

UNITE, O Lord, our hearts and our wills, and remove from us every thing that may any ways make us unfit for our ap-

pearing in thy fanctuary.

Though we are unworthy of ourselves, yet our comfort is, we are the legitimate posterity of those blessed Saints whose facred relicks are placed near thy Holy Altars: Grant then, through their prayers, what thou mayest justly refuse us through the slothful tepidity of ours, and forgive us all our sins.

At the Introit,

Or when the priest goes first to the book.

GRANT, Lord, we may be truly prepared for the offering this great facrifice to thee this day; and because our fins alone can render us displeasing to thee, therefore we call aloud to thee for mercy.

At the Kyrie eleison.

HAVE mercy on me, O Lord, and forgive me all my fins; and though I have nothing of my own to move thy goodness, yet let my importunity prevail: Have mercy on me, O Lord, have mercy on me.

Civ

Then he begins Gloria in excelsis Deo, as follows:

CLORY be to God on high, and peace on earth to men of good-will. We praise thee? we bless thee, we adore thee, we glorify thee; we give thee thanks for thy great glory, Lord God, Heavenly King, Father Almighty. Lord Jefus Christ, the only begotten Son, Lord God, Lamb of God, Son of the Father, who takeft away the fins of the world, have mercy on us; who takest away the sins of the world, hear our prayer; who sittest at the right-band of the Father, have mercy on us; for thou only art boly; thou only art our Lord; thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

He turns to the people and fays:

P. Our Lord be with you. A. And with thy fpirit.

Then goes to the book, and having faid Oremus, Let us pray, he begins the Collects, or prayers of the day; which being every day different, cannot be here fet down.

Place of the Collects.

The

At the Gloria in excelsis.

THE glory, O my God, which may any ways be proportioned to thy greatness, can only be paid thee in heaven; my heart, however, desires to give thee what homage it can upon earth: And therefore with this thy servant at the altar, and the whole congregation, I praise thee, I bless thee, I adore and glorify thee, and give thee thanks, Almighty Father, Eternal Son, and Holy Ghost, most high God and only Lord. All I expect is from thee, and I desire no longer to live, than I am to live in thy service.

When the priest turns to the people, and says, Our Lord be with you.

BE thou always with us, O my God, and let thy grace never depart from us.

While the priest is saying the Collects, or prayers of the day, the people may thus join with him.

A LMIGHTY and eternal God, we humbly befeech thee mercifully to give ear to C v the

is all in the chorta in excension THE glay, O my God, which the A day ware he property med to the are if blowly however, defires to play that will operation but I have been been the watered किंद्र अने कार्य के अपूर्व की स्थान अने अंतर whole conqueration, I still the theel I adore and slottly the gradient the the declaration of the second second May Chart male tight soot and and time! the bridge of them where there is I IIA the second of the second second second Then the part for a six parts a straightful The same with a fire of book and bre he a ver b ey diversula e di b let thy grace sever desert from use is faving the Collecter

The Collects being ended, the priest, laying his hand on the book, reads the Epi/tle or Lessen; which being every day different, cannot be set down here.

The

the prayers of thy servants, which he offers thee in the name of thy church, and in behalf of us thy people: Accept them to the honour of thy name, and good of our souls; and grant us all those blessings which may any ways contribute to our salvation; through our Lord Jesus Christ, &c.

On a Sunday or Feria, may be faid,

OGOD, who never forfakest those that put their trust in thee, mercifully hear our prayers, and since our weakness is such, that without thee we can do nothing, grant us the daily assistance of thy grace, that in observing thy commandment, we may be ever acceptable to thee, through our Lord Jesus.

On the Festival of a Saint.

GRANT, we befeech thee, Almighty God, that the example of thy Saints may effectually move us to reform our lives, that while we celebrate their festivals, we may also imitate their actions; through our Lord Jesus Christ.

At the Epiftle.

THOU hast taught us, O Lord, by thy Prophets and Apostles; grant we may so improve, by their doctrine and example, C vi in

The Epistle being ended, the clerk answers, Deo Gratias, Thanks be to God; and then the priest goes on with the Gradual, which is composed of some few verses of the Holy Scripture, and is every day different.

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This being ended, the book is removed; and while it is carried to the other fide of the altar, the priest stands bowing down at the middle of the altar, and says,

CLeanse my heart and lips, Almighty God, who didst cleanse the lips of Isaiah the Prophet with a burning coal, vouchsafe, through thy gracious mercy, so to purify me that I may worthily declare thy gospel; through Christ our Lord. Amen. Bless me, O Lord.

Our Lord be in my heart and lips, that I may worthily and fitly publish his Gospel. Amen.

After

in the love of thy holy name, that we may manifest in our lives, whose disciples we are; that though we live amidst corruption, we may not follow the inclinations of sless and blood; but having mastered all their passions, we may be directed by thy light, be strengthened by thy grace, walk in the perfect observance of thy law, and serve thee with clean hearts.

At the Gradual.

HOW wonderful, O Lord, is thy name through the whole earth! I will blefs our Lord at all times; his praise shall be ever in my mouth: Be thou my God and my protector: In thee alone will I put my trust, let me not be consounded for ever.

When the Priest stands bowing down before the middle of the altar, and the book is removed to the other side.

WHAT ears, O Lord, are fit to hear thy Gospel, or heart to receive it, except they are first prepared by thy fanctifying grace? Let the fire then of thy love have the same effect on us, as the fire of thy altar had on the prophet Isaiah, for thus only, O Lord, will thy holy word be to us a means of life, and never rise in judgment against us.

At

After this the Priest goes to the book, and reads the Gospel, which is different every day: first faying, Dominus vobiscum, Our Lord be with you: Sequentia sancti evangelii secundum, &c. The sequence of the Holy Gospel. To which the Clerk answers, Gloria tibi Domine, Glory be to thee, O Lord.

At the end of the Gospel the Clerk answers, Laus tibi Christe, Praise be to thee, O Christ; and the Priest going to the middle of the altar, says the Nicene Creed, beginning thus, Credo in unum Deum.

I Believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages, God of God, light of light true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made; who for us men,

At the Gofpel.

Imprint, O Lord, we befeech thee, the maxims and rules of thy Gospel deep in our hearts, that while we profess ourselves christians, we may not live like heathens: What will it profit me, if I know thy will and do it not? If I hear thy law and keep it not? This will be only to turn the food of life into poison, and make seeing the way to happiness be the increase of my damnation. Deliver me, O God, from this error, and so perfectly at present possess my heart, that my rebellious appetites being over-ruled by thy grace, I may henceforth live in the denial of myself, and like thy true servants, only hear and follow thee.

At the Creed.

The people may fay it with the Priest, or make a short profession of their faith, as follows:

I BELIEVE, O Lord, all thou hast taught me by thy holy church: In this faith, by the assistance of thy grace, I desire to live and die. O Lord, help my unbelief. I adore all I apprehend in these adorable mysteries, and likewise what I am not able to comprehend; for since my understanding is so narrow, that I know but very

men, and for our falvation, came down from heaven; and was incarnate by the Holy Ghost of the Virgin Mary, and WAS MADE MAN; was erucified also for us, suffered under Pontius Pilate, and was buried; and the third day rose again, according to the Scriptures; and ascended into heaven; sits at the right-band of the Father, and shall come again with glory to judge the living and the dead, of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father and the Son, who together with the Father and the Son is adored and conglerised; who spoke by the Prophets: And one, holy, catholic and apostolic church. I confess one baptism for the remission of sins; and I expect the resurrection of the dead, and the life of the world to come. Amen.

After the Creed (and likewise on all days on which the Creed is not said) the priest turns to the people and says, Our Lord be with you; and having read the Offertory, being a verse of the Holy Scripture, he then uncovers the Chalice, and offers the bread on the patin, &c. saying,

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V

ACcept, O holy Father, Almighty and Eternal God, this unspotted host, which I thy unworthy servant offer thee, my living and true

very little even of myself, it is neither just nor possible I should perfectly comprehend thee, O my infinite and incomprehensible God: By thy divine grace I am convinced of the sincerity and wisdom of those who have delivered these divine mysteries to us. Their miraculous success is a sufficient proof: Thy goodness and promises are my security: These comfort my heart, and support my faith.

Where shall I go, my Lord? Thou hast

the word of eternal life.

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Of thy truths thus delivered my reason and will shall never doubt, though my senses

and vain imagination should.

I ask not the removing of mountains: How little soever my faith be, since it is true and sincere, vouchfase, O Lord, to accept it. I believe, O Lord, help my unbelief.

At the OFFERTORY,

When the Priest uncovers the chalice, and offers the bread on the little plate, the people ought to offer it with him.

A CCEPT, O eternal Father, this offering we make thee; it is only bread s yet, but by a miracle of thy power and race, thou art going to make of it a oly and eternal host, who offers himself thee, for the salvation of all the faith-

ful,

true God, for my innumerable sins, offences, and negligences, for all here present, and for all faithful christians, living and dead, that it may avail me and them to life everlasting. Amen.

When the priest puts wine and water into the chalice, he fays,

Alle shike dan Immeren Pol bine Akasal varas

OGOD, who; in creating human nature, hast wonderfully dignified it, and reformed it again by a yet greater miracle, grant, by the mystery of this water and wine, we may partake of his divinity, who vouchsafed to take upon him our humanity, namely, Jesus Christ thy Son, our Lord, who with thee, in the unity of the Holy Ghost, liveth and reigneth God, world without end. Amen.

Then offering the wine in the chalice in the middle of the altar, he fays,

WE offer thee, O Lord, the chalice of salvation, befeeching thy clemency, that it may ascend before thy Divine Majesty, as a sweet perfume for our salvation, and for that of the whole world. Amen:

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ful, absent and present, living and dead. Regard not, O Lord, our mifery, except it be with an eye of pity; but look on that eternal priest, Christ Jesus, who being innocent and spotless, is continually our advocate before thee, pleading for the remission of our fins, and relief of our neceffities, safe branche and med gentle de interestations

When the Priest, at the corner of the altar, puts wine and water into the chalice.

IN thy incarnation, O Lord, thou haft L united thy divinity to our frail human nature; but go on still daily, we befeech thee, with thy works of mercy, and grant that we thy people may be so truly united to thee, that neither interest, pleasure, or neglect, may be ever able to divide us from thee. that Of real distributions

i ben't posser the copie of prach, and When the Priest offers the chalice, in the middle short get to y not the altar. and him and

est the since totter the allery third

HOU only, O Lord, canst render this I offering worthy of thee, and capable t may of giving falvation to the world: Accept it, fweet we beseech thee, and purify our souls, that we may be acceptable in thy sight. reduced on the here maily upon no.

When

Bowing down his head, fays,

ACcept us, O Lord, in the spirit of bumility, and a contrite heart; and so may our facrifice be made this day in thy fight, that it be pleasing to thee, O Lord God.

Then, bleffing the bread and wine, he fays,

COME Almighty and Eternal God, the functifier, and blefs + this facrifice, prepared for the glory of thy boly name.

He then goes to the corner of the altar, and washes his hands, faying, Pf. xxv.

I Will wash my bands among the innocent, and encompass thy altar, O Lord.

That I may bear the voice of praise, and

declare all thy wonderful works. Single sale and

dismust that topical clinical van but go he fill daily, we befored

Lord, I have loved the beauty of thy house, and the place where thy glory dwells.

Destroy not my soul, O God, with the un-

In whose hands are iniquities, their righthand is filled with gifts.

As for me, I have watked in my innocency! Redeem me, and have mercy upon me.

My

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When he bows down:

WE can add nothing here but the facrifice of an humble and contrite heart, which thou, O Lord, wilt never despise.

When he bleffes the bread and wine which he has offered, making the sign of the cross over them.

THERE remains now this to be done by thee, my Lord, that thou come, Q most holy and almighty God, and bless and fanctify what already begins to belong to thee.

When the Priest washes his fingers at the corner of the altar.

THOU, Lord, who once vouchsafedst to wash thy disciples feet before their invitation to thy holy table, wash us also, we beseech thee, O Lord, and wash us again; not only our feet and hands, but our hearts, our desires, our souls, that we may be wholly innocent and pure.

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My feet have flood in the right way: In thy congregations I will blefs thee, O Lord. Glory be to the Father, and to the Son, &c.

The Priest goes to the middle of the altar, and bowing down, fays:

then done to hard, and accerdance.

REceive, O holy Trinity, this oblation we make thee, in memory of the passion, resurrection and ascension of our Lord Jesus Christ; and in honour of blessed Mary ever virgin, of blessed John Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints; that it may be available to their honour and our salvation. And may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth; through the same Christ our Lord. Amen.

Then, kissing the altar, he turns to the people, and says, Orate Fratres, &c. that is,

alle sies reet traffer

BRrethren, pray that my facrifice and your may be acceptable to God the Father Almighty.

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When the Priest in the middle of the altar stands bowing down, they may say the same with him, or as follows.

MOST holy and adorable Trinity, vouchfafe to receive this our facrifice, in remembrance of our Saviour's passion, refurrection, and glorious ascension; and grant it may sensibly work in our souls the effects of these mysteries.

Let those Saints, whose memory we celebrate, not forget us in heaven. They found help in this divine mystery: Grant, O Lord, it may likewise contribute to our falvation.

When he turns about and says, Orate Fratres, the people ought to pray, as he desires, saying,

MAY our Lord receive this facrifice from thy hands, to the praise and glory of his name, for our good, and the benefit of his whole church.

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CALLY.

He then goes on with some prayers, which being said in a low voice, are called Secreta; and being different every day, cannot be set down; And as many Collects as he said before the Epistles, so many prayers he says here answerable to them.

SECRETA.

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When the priest is saying the prayers in the book, proper to the day, in a low voice, the people may thus join with him.

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MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we thy servants are making to thee, that as we offer it to the honour of thy name, so it may be to us here a means of obtaining thy grace, and in the next life, everlasting happiness.

On a Sunday, or Feria, may be faid,

A CCEPT, O Lord, we befeech thee, both our offering and prayers, and by this holy facrifice work such a change in our hearts, that our affections being taken off from the things of this world, our desires may be wholly fixed on heaven.

On the Festival of a Saint.

SANCTIFY, O Lord, we befeech thee, these gists which we offer thee, in this solemnity of thy holy servant, and so strengthen us by thy grace, that both in prosperity and adversity, our ways may be ever directed to thy honour. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, &c. Vol. X.

Then he goes on, faying with a loud voice; Per omnia Sæcula Sæculorum; that is,

WORLD without end.
A. Amen.

Preface begins.

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P. Our Lord be with you.

A. And with thy fpirit. P. Lift up your bearts.

A. We have lifted them up to God.

P. Let us give thanks to our Lord God.

A. It is meet and just.

IT is verily meet and just, right and available to falvation, that we always, and in all places give thanks to thee, holy Lord, Father Almighty, Eternal God, through Christ our Lord; by whom the angels praise thy Majesty, the dominations adore it, the powers tremble in its fight, the heavens and heavenly virtues, and bleffed feraphims with common jubilee, glorify it; together with whom we befeech thee, that we may be admitted to join our voices in an humble manner.

Holy, boly, boly, Lord God of Sabbath. The beavens and earth are full of thy glory. Hosanna in the bighest. Blessed is he that comes in the name of our Lord, Hosanna in the After bigbeft.

The prayers being ended, he begins again in a loud voice; thus, Per omnia Sæcula Sæcula lorum; and so begins the Preface, which the people may say with him, or as follows:

RAISE our hearts, O Lord, we befeech thee, above the thoughts of earthly things, and lift them up to thee. Where our treasure is the treasure of salvation, there let our hearts also continually be. As our life is but one continued series of thy favours towards us, so let us continue our daily thanksgivings to thee.

Behold the whole hierarchy of thy holy angels, who stand always trembling in thy presence, are now with us going to adore thee on this altar. Permit us, O Lord to join our weak and tepid praises in concert

with their divine hymn, and fay,

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Holy, holy, holy, is the Lord of hosts: How great is the distance of his infinite Majesty from us poor worms below! Heaven and earth are full of thy glory: Grant, Lord, that our hearts may be also full of it. Let heaven and earth bless him that comes in the name of the Lord: it is our Lord himself is coming, though after an invisible manner; blessed be his name.

D ij When

After this he begins the Canon, or chief Action of the facrifice, in a low voice, bowing down, and faying,

THEREFORE, most merciful Father, we humbly pray and befeech thee, through thy Son Jesus Christ our Lord, to accept and bless these + gists, these + presents, these boly + unspotted sacrifices, which in the first place we offer to thee, for thy holy catholic church, that thou wouldest be pleased to grant her peace, to preserve, unite, and govern her through the whole world, together with thy servant N. our chief bishop, N. our presate, and N. our king, as also all orthodox believers and professors of the catholic and apostolic faith.

Then joining his hands before his breast, he in filence makes his Memento, praying for such in particular as are recommended to him, &c. beginning thus,

BE mindful, O Lord, of thy fervants, men and women, N. N. Here he prays in filence.

When the priest begins the Canon, bowing down, and in a low voice.

MOST merciful Father, who hast given us thy only Son to be our daily facrifice, we beseech thee, in the name of this holy victim, incline thy ear to our prayers, and favour our desires.

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Thou who art the pastor of all pastors, protect, unite, and govern thy holy church through the whole world, pour forth thy bleffings on his present holiness, and on that prelate who has a particular charge over us. Preserve and saveour king: Render him both good and great in this life, and eternally happy in the next, and give a blessing to his subjects.

While the priest makes his Memento, standing with his hands joined before his breast, the faithful ought at the same time to make their Memento, praying in particular for themselves and friends, &c. something after this manner.

I OFFER thee, O Eternal Father, with this thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honour and glory; in remembrance of my Saviour's passion, in thanksgiving for thy benefits, in satisfaction for all my sins, D iii and

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Having ended the Memento, he opens his arms, and goes on. "

AND for all here present, whose faith and devotion is known to thee, for whom we offer, or who offer thee, this sacrifice of praise, for themselves, and for all theirs; for the redemption of their fouls; for the hope of their falvation and safety; and who now pay their vows to thee, the eternal, living, and true God.

Communicating with, and bonouring the me-mory, in the first place, of the glorious ever Virgin Mary, Mother of our Lord God Jesus Christ; as also of the bleffed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Tho-mas, James, Philip, Bartholomew, Matthew, Simon and for the obtaining thy grace, whereby I may be enabled to live virtuously, and die happily. I defire thee likewise to accept it, O God, for N. N. my parents, friends and benefactors; grant them all blessings spiritual and temporal; likewise for all such as are in misery; for those I have any ways injured in word or deed; for all my enemies; for the conversion of sinners, and enlightening all that sit in darkness. Pour forth thy blessings on all, according to their different necessities, through the merits of thy only Son our Lord.

Here every one may add their particular necessities, as likewise of their friends, &c.

Of thy fervant, who is here appointed to make this oblation in our behalf, and grant it may be effectual for the obtaining of those bleffings, which he asks for us.

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Be thou, O Lord, the eternal bond of all our friendships and societies. And as thou hast vouchsafed to join us not only in communion with thy facred houshold of faith here below, but also with those who are now triumphing in heaven with the Martyrs, and Apostles, and thy blessed Virgin Mother, be thou the sacred bond to fasten and preserve us therein for ever.

D iv When

Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints; by whose merits and prayers, grant we may in all things be defended by the belp of thy protection. Through the same Christ our Lord. Amen.

The priest, spreading his hands over the oblation, says,

WE therefore befeech thee, O Lord, graciously to accept this oblation of our servitude, and of thy whole family: Dispose our days in thy peace, preserve us from eternal damnation, and command us to be numbered amongst thy elect. Through Christ our Lord. Amen.

Which oblation we befeech thee, O God, to render in all things bleffed, approved, effectual, reasonable, and acceptable: That it may be made to us the body and blood of thy most

beloved Son, our Lord Jefus Christ.

Who, the day before he suffered, took bread into his sacred and venerable hands, and having lifted up his eyes towards heaven, to thee, God, his Omnipotent Father, and giving thanks to thee, he blessed it, and broke it, and gave it to his disciples, saying, Take and eat you all of this; For this is my body.

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When the priest holds his hands spread over the Chalice.

BEHOLD, O Lord, we all here, though of different conditions, yet united by charity, as members of that one body, of which thy dear Son is the head, present to thee, in this bread and wine, the symbols of our perfect union. Grant, O Lord, that they may be made for us, who are here below, the true body and blood of thy dear Son; that being consecrated to thee by this holy victim, we may live in thy service, and depart this life in thy grace.

He that is Almighty, he that is truth it-

He that is Almighty, he that is truth itfelf, has faid with his holy mouth, This is my body. And how then can we doubt the truth of it? He that has made all things of nothing by his word; is he not to be believed, when he fays, he has changed one thing into

another? Yes, I believe and adore.

e

Dv At

Here the priest kneels down, and adores Christ in the Eucharist, and then he lifts up the Sacred Host, in memory of Christ's body lifted up on the cross.

Then taking the Chalice, he fays,

IN like manner, after he had supped, taking this excellent chalice into his sacred and venerable hands, giving thee also thanks, he blessed it, and gave it to his disciples, saying, Take and drink you all of this, For this is the chalice of my blood, of the new and everlasting testament, a mystery of faith which shall be shed for you, and for many, to the remission of sins.

He kneels down and adores, and then lifts up the chalice, faying,

AS often as you do these things, you shall do them in remembrance of me.

Then goes on.

WHEREFORE we thy fervants, as also thy holy people, O Lord, being mindful of the bleffed passion of the same Christ thy Son, our Lord, and of his resurrection, as also of his glorious ascension into heaven, offer to thy most excellent majesty, of thy own gifts and favours, a pure host,

At the Elevation of the Hoft.

MOST admirable body, I adore thee with all the powers of my foul. Lord who hast given thyself entire to us, grant we may become entirely thine.

THE same eternal Word, who brought all things at first out of nothing: He that said, Let there be light, and there was light: Let the earth bring forth its fruit, and it was so: The same eternal Word now says, this is my blood, and speaks it from the highest heavens, at this very moment, by the voice of this servant.

At the Elevation of the Chalice.

MOST adorable blood, that watheft away of all our fins, I adore thee: Happy we, if we can return our life and blood for thine.

After the Elevation. Small Will

we call to mind the facred mysteries of thy passion and death; thy resurrection and ascension. Here is thy body, that was broken; here is thy blood, that was shed for us, of which these exterior signs are but the D vi sigures,

the holy the bread of eternal life, and chalice to of eternal salvation.

and the final same to ensure of this show a \$ 164.
We thank an edge to an are therefore represent the are

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On which vouchsafe to look with a propitious and serene countenance, and accept them as thou wast pleased graciously to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which the High Priest Melchisedech offered thee, a boly and unspotted host.

Bowing down, he fays,

command these offerings to be carried by the hands of thy holy angel, to thy altar above, in the presence of thy divine Majesty, that as many of us, as by this participation of the altar, shall receive the most sacred body + and blood + of thy Son, may be filled with all heavenly blessings and grace. Through the same Christ our Lord. Amen.

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figures, and yet, in reality, contain the substance. It is now we truly offer thee, O Lord, that pure and holy victim, which thou hast been pleased to give us, of which all the other sacrifices were but so many types and figures.

If with a favourable eye thou halt regarded the facrifices of Abel, of Abraham, and Melchisedech, look likewise on ours; but however weak our faith may be, yet our facrifice is greater than theirs, and only worthy of thy heavenly altar.

When the priest bows down.

A LMIGHTY God, who art infinitely good, look not on our fins, but on the infinite ransom paid for them. And now, while it is offered on our altars here below, do thou receive it on thy altar above: Here from our hands; but there from the angel of thy great council, that eternal Priest, who is both priest and victim, all in thee, as thou art all in him. Bless all those who here partake of this holy facrifice, either by their lips or hearts.

And the same of the same

Then with his hands joined before his break, he in filence makes his *Memento*, or commemoration for the dead.

BE mindful also, O Lord, of thy servants N. and N. who are gone before us, with the sign of faith, and rest in the sleep of peace.

Here he mentions fuch in particular whom he intends to pray for.

Having ended the Memento, he fays,

TO these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment of light and peace. Through the same Christ our Lord. Amen.

Then striking his breast, he says, in a loud voice.

AND to us summers, thy servants, hoping in the multitude of thy mercies, wouchsafe to grant some part and society with thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Analtasia, and with all

While the priest makes his Memento for the dead, standing in silence with his hands joined before his breast, the faithful ought likewise to make their Memento thus,

I offer thee again, O Lord, this holy facrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of N. N. my parents, relations, benefactors, neighbours, &c. Likewise of such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them, &c. For these and all others, as many as are yet in the state of penance, waiting for their discharge, we beseech thee to hear us: Grant them rest, O Lord, and eternal salvation; admit them to the company of thy blessed saints.

When the priest strikes his breast, and in a load voice says, Nobis quoque peccatoribus:

And to us sinners.

VOUCHSAFE to grant the same one day to us, poor and miserable sinners as we are; and judge us not according to our demerits; but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon.

We

all thy faints; into whose company, we befeech thee, admit us, not considering our merit, but as granting us mercy. Through Christ our Lord.

as granting us mercy. Through Christ our Lord.

By whom, O Lord, thou dost always create,

+ sanctify, + quicken, + bless, and give us all

these good things.

Here kneeling down, and then taking the facred host in his hand, he makes the sign of the cross with it, over the chalice, thus,

BY him, + and with + him, and in + him, is to thee, God the Father + Almighty, in the unity + of the Holy Ghost, all honour and glory.

Having kneeled down, he fays, airies

For ever and ever.

Let us pray.

INSTRUCTED by thy wholesome precepts, and following thy divine institution, we pre-

fume to fay,

Our Father who art in heaven, hallowed be thy name; thy kingdom come: Thy will be done on ea th as it is in heaven: Give us this day our daily bread; and forgive us our trefpasses, as we forgive them that trespass against us. And lead us not into temptation.

A. But

We ask it of thee in the name of thy dear Son, who lives and reigns eternally with thee, and in that form of prayer, which he himself hath taught us. the state of the s

month of the contract of the c and the third the things with the single was nating for the part of the little for the Active of from the land to the form a great tree to be the The first the land tertier + when the the residence of the following the property of the story Cate to the second state of some second and the state of t P. Time proved distributed at the server of the in A. And with her ports. I was

A CONTRACTOR OF THE PARTY OF TH THE THE STREET STREET

At the Pater Nofter; or, Our Father.

REAT us, O Lord, as thy children; and grant, we may always truly respect thee, as our Father.

That we may be more devoted to thy glory,

and thy will, than to our own.

5-2

Nourish us daily, O Lord, with thy heavenly bread, as well as with thy temporal.

Dispose us so far to pardon others, that we

may deserve a pardon from thee.

Defend

A. But deliver us from evil. P. Amen.

Deliver us, O Lord, we befeech thee, from all evils past, present, and to come: And by the intercession of the blessed and glorious ever Virgin Mary, Mother of God, and of the holy Apostles Peter and Paul, and of Andrew, and of all the Saints; favourably grant us peace in our days; that, through the assistance of thy mercy, we may be always free from sin, and secure from all disturbance. Though the same Jesus Christ, our Lord, thy Son; who, with thee, liveth and reigneth, in the unity of the Holy Ghost, God, world without end.

A. Amen.

P. The peace of our Lord be always with you.

A. And with thy spirit.

Having broken the hoft, he puts a particle of it into the chalice, faying in a low voice,

MAY this mixture and confectation of the body and blood of our Lord Jesus Christ, be to us that receive it, effectual to life everlasting. Amen.

Wilde as the section of the

Defend us from the world, from the devil, from ourselves, and from all sorts of evil.

After the Our Father.

Deliver us from those evils, which we la-bour under at present; from past evils, which can be nothing but our manifold fins; and from the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy faints, who intercede for us, intercept not thy justice, or excite not thy bounty. nears for part not have but the faith of the

When he breaks the host, and puts a particle of it into the chalice.

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ebuteds, and adarbigs ber fact peace and arion as may be aggreated to uby talk, subo word courrely the for each end ever Amen.

HY body was broken, and thy blood 1 fhed for us: Grant that the commemoration of this holy mystery may obtain for us peace: And that those, that receive it, may find everlafting reft. may and everlaining long

serve to no yang seek hid enchante

Having kneeled down, he fays, striking his

LAMB of God, that takest away the sins of the world, have mercy on us.

Lamb of God, that takest away the sins of

the world, have mercy on us.

Lamb of God, that takest away the sins of the world, grant us thy peace.

Then fays the following Prayers.

LORD fesus Christ, who saidst to thy apostles, I leave you peace, I give you my peace; regard not my sins, but the faith of thy church, and vouchsafe her such peace and union as may be agreeable to thy will, who livest and reignest for ever and ever. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of the Father, hast, by thy death, given life to the world, through the co-operation of the Holy Ghost, deliver me, by this thy most sacred body and blood, from all my iniquities, and from all evils; and make me always obedient to thy commandments, and never suffer me to be separated from thee, who, with the same Father and Holy Ghost, livest and reign st, God, world without end. Amen.

Let not the participation of thy body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemna-

tion;

When the priest, bowing down, strikes his breast, and says thrice, Agnus Dei, Lamb of God; the people may say the same, or as follows:

O LAMB of God, who takest away the fins of the world, wash away all ours in thy blood. Lamb of God, give us thy sweetness and innocence, that we may be better disposed to receive thy peace.

After Agnus Dei, or Lamb of God, &c.

IN faying to thy Apostles, my peace I leave you, my peace I give you, thou hast promiled, O Lord, to all thy church, that peace which the world cannot give: Peace with

thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee, to whom we heartily defire to be united, through this blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every christian duty, so as never more to yield under temptations, or fall into our common weaknesses.

But alas! who does not tremble at this holy table! fince it is true, as we are differently disposed, we may receive either life or death; and that the unworthy receiver draws upon himself, not a blessing, but thy just

tion; but let it, through thy mercy, be an effectual fecurity and cure both of foul and body; who livest and reignest with the Father, in the unity of the Holy Ghoft, God, world without end. Amen.

He kneels, and having taken the host into his hands, fays in a low voice,

TWILL take the bread of beaven and call on the name of our Lord.

Then striking his breast, he says in a loud voice: Domine, non fum dignus.

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Lord, I am not worthy \ Thou Shouldest enter Lord, I am not worthy and only the word, and sons more su stone la my fout shall be Lord, I am not worthy bealed.

under my roof, say

just wrath. Help us, therefore, O Lord, and so prepare us by thy grace, that in this holy mystery we may find the effectual remedy of all our evils.

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Selection, his tiske pour histories graine land. I refer to the same of the selection of the same selections.

Fig. 10 - Fire County and the County of the

which was a start with the train

At Domine, non fum dignus, Lord, I am not worthy.

Say it with the priest, and then go on thus :

Kings, Lord of Lords, whom the heaven and earth cannot contain, how great is thy goodness, thus to become our facrifice, and our food! But I, miserable finner, am not worthy to receive thee. Speak therefore the word, and my foul shall be healed.

Lord, I am not worthy to receive thee: Tis thou must first sit and prepare my soul: Say but the word then, and it shall be ready for so great a guest: Speak, Lord, and I shall be healed.

May

Receiving the facred hoft, he fays,

THE body of our Lord Jesus Christ preserve
my soul to life everlasting. Amen.

Having pauled a while, he kneels down, and then fays,

WHAT shall I return to our Lord, for all be has given me; I will take the chalice of salvation, and call upon the name of our Lord. I will call on our Lord in praising him; and I shall be safe from my enemies.

Then taking the chalice, he fays,

THE blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Then wine is put into the chalice, for the first ablution, and he says,

GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure heart; and that of a temporal gift, it may become to us an everlasting remedy.

Wine and water is put into the chalice, for another ablution, and he fays,

MAY thy body, which I have received, O Lord, and thy blood, which I have drank, abide within me: And grant, that no polution of

May then this body and blood of my Lord and Saviour Jesus Christ, be the eternal life of my soul.

Thou art the food of life, O good Jehis, and it is by thy power and grace my foul must live to thee. Communicate then to me, at present, thy divine blessings, and let my weak and hungry soul be now comforted and strengthened by this heavenly food, that it may be an effectual remedy of all my weak-nesses, and make me faithful in thy service for ever.

Then coling the new book me this time

culted the Payaconcountry, which and the

At the second Ablution.

of commitments one

GRANT, O merciful Jesus, that when ever I shall receive this precious body and blood, they may for ever abide in me, and become a heavenly nourishment to my soul.

Vol. X. E When

d, n of of sin may remain in me, who have been refreshed by thy pure and holy sacraments; who livest and reignest for ever and ever. Amen.

Having wiped his fingers and the chalice, he covers it, and then going to the book, reads the Communion, which is a verse out of the Holy Scripture, and is different every day: Then goes to the middle of the altar, and turning to the people, fays,

P. Our Lord be with you. A. And with thy spirit.

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von trades incoming from plan

Then going to the book he fays the prayers called the *Postcommunion*, which are different every day, and therefore cannot be fet down here.

Postcommunion.

To great fail the continue to restal

When the Chalice is covered, he goes to the book, and reads the Communion.

Let it be now, O Lord, the effect of thy mercy, that we, who have been present at this holy mystery, may find the benefit of it in our fouls.

At the Postcommunion, when he goes a se-

WE give thee thanks, O God, for thy mercy, in admitting us a part in offering this facrifice to thy holy name: Accept it now to thy glory; and be ever mindful of our weakness.

On a Sunday, or Feria.

S ANCTIFY us, O Lord, we befeech thee, by the powerful effects of these divine mysteries; may we be cleansed by them from all sin, delivered from all adversities, and confirmed in thy grace for ever.

E ii On

P. Our Lord be with you.

A. And with thy spirit.

P. Depart, Mass is done; or, Let us bless our Lord.

A. Thanks be to God.

Bowing before the Altar, he fays,

LET the performance of my duty, O. Holy Trinity, be pleasing to thee; and grant that the sacrifice, which I, unworthy, have offered in the sight of thy Majesty, may be acceptable to thee; and through thy mercy be propitiatory to me, and all those for whom I have offered it. Through Christ our Lord. Amen.

He turns to the people, and gives them the bleffing, making the fign of the cross over them with his hand, saying,

ALMIGHTY God, Father, Son, and Holy Ghoft, bless you.

A. Amen.

P. Our Lord be with you.

A. And with thy fpirit.

R. The beginning of the Gofpel according to St. John.

A. Glory be to thee, O Lord.

On the Festival of a Saint.

HEAR us, O merciful God, and by the intercession of this thy holy servant, may the effects of these thy blessings ever appear in our lives, that while we celebrate his memory, we may be in hopes of partaking of his reward.

When the priest bows before the middle of the Altar.

MOST holy and adorable Trinity, without beginning, and without end; it is through thee, and by thee, we began this facrifice, and by thee we ought to finish it. Vouchsafe therefore to accept it: And as thou art an abyss of majesty hidden from us, be thou also an abyss of pity and mercy to us.

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At the Corner of the Altar he reads St. John's Gospel.

IN the beginning was the word, and the word was with God, and God was the word. This was in the beginning with God. things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men: And the light shined in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. He came for a witness to give testimony of the light, that through him all might believe. He was not the light, but was to give testimony of the light. He was the true light that enlightens every man, that comes into this world. He was in the world, and the world was made by him, and the world knew him not. He came to his own, and his own received him not. But as many as received him he gave them power to be made the fons of God, to those, who believe in his name; who not of blood, nor of the will of the flesh, nor of the will of man, but of God, are born. And the Word was made flesh, and dwelt in us: And we faw his glory, as the glory of the only begotten of the Father, full of grace and truth. A. Thanks be to God.

While the priest reads St. John's Gospel at the corner of the altar.

O Eternal Word, speak to my soul, which adores thee in a prosound silence: Thou art the great Creator of all things; abandon not, I beseech thee, thy own creature; be thou my life, my light, and my all.

O Light eternal, enlighten me as to this

present life and in the life to come.

Chase away, by thy presence, those thick and unhappy clouds that hover over my soul, and hinder me from understanding thee.

That I may always know and understand thee, whenever thou you cheafest to come to me.

Reign in me, as in thy own inheritance: For thou, Lord hast made me; thou hast redeemed me; may I be ever thine.

I have finned too much against heaven, and before thee, and am not worthy to be

called thy fon.

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If thou yet receivest me as a prodigal son, grant, Lord, that my love and obedience may something correspond with that high birth, where sless and blood are not concerned; where my will may desire nothing, but as directed by thine.

Thou God incarnate, have pity on my frail and mortal flesh, and grant it may one day fee what it here adores below. Amen.

E iv

In this method of hearing mass, it may be easily observed, how exactly the faithful accompany the priest, almost in all he says; it being generally the same, as to the substance, only accommodated to them, in consideration of the part they bear in the so-

lemn act of worthip.

And now while the church feems to require the faithful to join with the priest, may not they, who follow this method, fatisfy themselves, that they have complied with their obligation, and likewise hope to obtain large bleffings from the hand of God, who have wholly applied their thoughts in this great mystery, and permitted nothing to divert them from it? And though others. chuse, at this time, to satisfy themselves with private devotions; is it not to be feared, that a want of due understanding of the mass is too often the occasion of it? Let them reflect at least, whether the solicitude of finishing the talk of those prayers, they purpose to themselves, does not often take off their thoughts and devotion from fuch principal parts of the mass, to which they ought most particularly to attend. How often do they quite pass over the Creed, the Offertory, the Memento's, the Communion, &c. without any fort of application? And if they lay by their books at the Elevation, they fnatch them up.

again with so much haste, that it is plain, they allow not themselves that time which is fuitable to the greatness of the mystery, or may be most beneficial to their own fouls. What I have therefore to recommend to these, is to reflect on this matter a little, and confider whether it be reasonable, to make the greater act of religion give way to the leffer; and fince the hearing mass, in the method here proposed, includes, in an eminent manner, all other private devotions, whether it be not most just, to allow to the mass the time that belongs to it; and not borrow from that, for the fatisfying other duties. This I fay to fuch as truly understand it: For as to others, who have only a very groß: and imperfect knowledge of it, it is not to be: wondered, if they take another way, and make use of a staff, who are so weak as not to be able to go without it. But then let thefe: too confider, how far they are bound to labour for their improvement, and not be at a: stand in a matter which, being so much to their foul's disadvantage, must necessarily be cenfured as a state of sloth and neglect. But now leaving thefe, I turn to fuch as are: advanced in the spiritual life, and know how to speak to God, without the immediate help, of books; having some directions to lay before them, which likewife may not be im-

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y r p proper for others to read, who are not yet

come to this degree.

But first, I think, it may not be improper here to give a short glance at the chief ceremonies used at mass; because those who understand enough to follow this second method, may make some reslections on them, such as may be a great help to direct them in their devotion.

First then, bowing down, is a posture often used by the priest in time of mass, viz. as often as he says such prayers, in which he acknowledges his unworthiness, humbly makes his offering to Almighty God, begs for mercy, &c. And this he is ordered to do, that by this external humiliation he may be put in mind of that interior humility of spirit, with which he ought ever to perform those actions; as likewise to direct all present then to humble themselves before Almighty God, while they see the priest thus bowing down.

2. Kneeling, is generally in the mass an act of adoration, by which the priest gives sovereign worship to Christ our Redeemer really present in the eucharist: And therefore this the priest performs with all the powers of his soul, adoring before his Lord; and shews the faithful, how they ought ever to adore in spirit, as often as they see the priest kneeling before the holy eucharist. He kneels like-

wife once in the middle of the creed, when he pronounces these words, Et Homo factus est: And be was made Man. And once at the end of St. John's Gospel, when he says, Et Verbum caro factum est: And the Word was made flesh. Both times to fignify the fecond person of the Blessed Trinity coming down from heaven, to take on him our nature, fo to become our Redeemer: In acknowledgment of which mystery, all christians ought to bow, both priest and people, fo to testify their sense of that infinite mercy. and give thanks for it.

. 3. Striking the breast, is a ceremony delivered in Scripture, as an expression of a sincere repentance, in the poor publican. And this the priest uses, as often as he professes a repentance for his fins; as in the Confiteor: Or begs for mercy; as at Agnus Dei: Or confesses his unworthiness; as at Domine non fum dignus. And if he does this, not as using a bare ceremony, but with a truly humble and contrite heart, there is no question, it is what is very christian, and may serve likewise to move the faithful to a hearty contrition and fincere acknowledgment of their unworthiness, as often as they practife the like action. And if they would thus feriously return to the heart, as often as they strike another message and attenues being

their breast, they might reasonably hope with

the publican to go home justified.

4. Turning to the people, is what the priest does, as often as he gives a blessing to them; in saying, Dominus vobiscum; Our Lord be with you, &c. or desires their prayers, as at Orate Fratres; Brethren pray, &c. For as when he makes his offerings and prayers to God, he stands with his face to the altar, which is the place of worship; so when he addresses himself to the people, he turns to them.

5. Making the sign of the cross, is used in blessing the bread and wine as an acknowledgment of our belief, that all grace and benediction is to come to us through the

merits and passion of Christ crucified.

6. Kissing the altar, is what the priest does before he blesses the offering, or the people, &c. to signify again, that all peace and blessing is purchased for us by Christ's suffering on the cross, which is represented by the altar: And that all good is to come from his facred merits. Thus far of some general ceremonies. The several parts of the mass may be likewise here very well observed. The first part is from the beginning, till the priest unveils the chalice: And this is a preparation of priest and people for the great action of this sacrifice; and consists in humiliations,

in confessing of fins, begging of mercy; of prayers, and reading part of the Holy Scripture in the Lesson and Gospel; and of a profession of faith in the Creed. The second part is from the unveiling the chalice, till it is again covered with the veil: And in this is: performed the facrifice; the bread and wine being first prepared at the Offertory, then bleffed and confecrated into the body and blood of the Lamb, and then confummated at the Communion. The third part is from the Communion, or fecond veiling of the chalice, to the end: And this is a thankfgiving. This being observed, we turn now to the persons already mentioned. to non-rot who had only ordered but

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Third method of hearing Mass, proper for such as are more advanced.

To those, who know how to govern their thoughts, and are well acquainted with the way of the spirit, the hearing of Mass is but one continued exercise of the soul, in all the acts of christian virtues: When applying herself to every particular part, she is led from one virtue to another with great variety and sweetness, but without disorder. This is done by an inward light communicated by Almighty God, not only to men of learning, but often to such who, being otherwise weak and ignorant, have nothing but humility, and seeking God with sincere hearts, to prepare them for these favours of heaven.

All these, when they go to hear mass, go as to a school of virtue, where they are to meet their divine Master, by whom they are to be instructed in all the rules of a christian life, to be reproached of all their failings, and encouraged in all those great duties, which are required of them.

1. They behold, in this mystery, Christ our Lord, in the slames of divine love,

offering himself a sacrifice every day to the glory of his Father. Which is a lesson to them, that if they design truly to belong to God, they ought daily to offer themselves to him, to make their lives a perpetual sacrifice, and endeavour to live no more to themselves, but to him.

2. They see an excess of that other branch of charity, which regards our neighbour in the holy Eucharist, where Christ gives himself to the faithful under the form of bread and nourishment, by means of which they may be changed and transformed into him. And this is a rule to them, of the love they ought to bear to their neighbour; and a reproach, as often as they consider, how interest and self-love makes them neglect this great duty, and lay a ground for misunderstandings, complaints and quarrels.

4. They see him there in a state of humility, under the sacramental species: This is to them a condemnation of all pride, and by his example, suppresses all vain esteem

they can have of themselves.

4. They behold in him a wonderful patience, bearing not only with the blasphemies of unbelievers, but also with the sacrileges of unworthy receivers. This confounds their excessive niceness, who cannot, without

disturbance, bear the least injury or con-

tempt.

5. They consider him there in a state of poverty: This condemns all thoughts of covetousness, and encourages them to cast off all vain solicitude, and submit to incon-

veniences without murmuring.

6. They see him there as it were in a state of penance, covered with those sensible accidents, as with sackcloth and ashes, and thus offering himself to his Eternal Father as an host of propitiation for our sins: This shews them how to repent of their sins: and with what charity they ought to pray for all those who are separated from God by their offences, and are under the tyranny of vicious habits.

7. They see him there an advocate for all, even for those who have offended him. This forcibly moves them to cast off all sorts of animosities, ill-will, or hatred, from their hearts, and to let no kind of injuries be a consinement to their charity, which ought to be, like their Master's, extended to all.

Infinite other lessons of this kind they hear from their divine Master in this school of piety; such as the world cannot understand: Whilst placing themselves at his feet, like holy Magdalene, with humility they say to him in their hearts, I will hear what our

Lord shall speak: And there receive as many instructions as there were eminent virtues practised by our Redeemer. I will here propose some method of this interior exercise, for the help of such as desire to be acquainted with this way. But first shew you a form, in which they offer this holy sacrifice to God, before the priest comes to the altar.

An oblation of the Mass, as it gives supreme worship to God.

JOLY Trinity, one God, whose power, L. wisdom, goodness, and mercy, is incomprehensible, here prostrate in body and foul, I adore thee; and prefent myfelf now before the altar, to join with thy fervant in offering to thee, the facrifice of the body and blood of our Lord Jefus Christ, to the greater glory of thy name, in acknowledgment of . thy supreme dominion over all creatures, and our entire dependence on thee: In confession of thy infinite perfection, happiness and glory. And with the facrifice of praise, I likewise offer thee, all that adoration, which he gave thee, while yet on earth; as also all that honour, praise, and homage, which have been paid thee by the Bleffed Virgin, and all the angels and faints. For as to my felf, what am I, but a miferable finner, a

poor worm of the earth, unworthy to appear before thee, and therefore wholly confiding in the merits of thy Son our Lord, I cast myself before thy throne of Majesty, confelling to the whole world, that I am the work of thy hands, and as nothing before thee. I wish that as many as thou hast created in all nations, were now adoring on their knees before thee, and giving fovereign honour to thy name. But because there are infinite numbers, that know thee not, and of those that know thee, too many that adore thee not, therefore for all thefe I now adore thee; and humbly befeech thee to accept this oblation, in order to their deliverance from all the fins and blasphemies by which they offend against thy laws. To thee, O God, all honour and glory, through Christ our Lord. Amen.

An oblation of the Mass, as it is a thanksgiving for all bleffings.

I GIVE thee thanks, O Lord; fountain of all good, for all thy bleffings: But because no creature is capable of rendering thee the thanks due to thy infinite goodness, therefore, behold, I now come to offer thee, with the priest, the facrifice of thy only Son in thanksgiving for all thy benefits: And in

particular I now defire thee to accept it, in return for all those mercies thou hast shewn us by the hands of our Redeemer, in his being made man, and fuffering for us; for that infinite love, by which thou hast given him to me to be a Father, a Protector and Teacher, and for all the fruit of his life, of his passion and death. Accept it likewise in thanksgiving for all that treasure of graces poured forth on thy Bleffed Virgin Mother of our Lord Jesus Christ, and on all thy chosen fervants, especially those whose memory and virtues we honour this day. Let it be a thanksgiving for all those gifts, by which thou raisest so many, while yet on earth, to an eminent degree of holiness, for thy wonderful patience in bearing with finners, and granting them time to repent; for all thy favours bestowed on all men whatever, whether friends or enemies, faithful or unbelievers; for thy protection and affiftance given to thy church; for that love, by which thou hast made me a member of it; for thy wonderful providence in delivering me from fo many dangers both of foul and body; for strengthening me in temptations, directing me in difficulties, comforting me in afflictions; for all thy light and grace, by which thou hast conducted me in the way of thy commandments, and givest me hope of preserving

which thou hast encouraged me; for all thy scourges, by which thou hast instructed and corrected me: For these and infinite others thy mercies, I now desire to return thee the poor tribute of a grateful mind: But what kind of return can I make, who am nothing but misery, sin and ingratitude? I will therefore now offer thee the sacrifice of thy only son: His merits are infinite, and in them only can I find a just proportion with thy blessings, the effects of thy goodness: Accept then this, O Lord, from the hands of thy servant; but to all thy other favours, add now this one of thy grace, whereby my heart may go along with the offering.

An Oblation of the Mass, as it is available for the Remission of Sins:

COVERED with shame and confusion, I now appear before thee, O Lord; the thoughts of my unworthiness, and guilt of my injured conscience, the consideration of my ingratitude, of my great neglects of eternity, of my self-love, of my omissions, and the weight of all my other crimes, is now a terror to me, for the division they have made betwixt my soul and thee, O God, my only and everlasting good; these

have hid thy face from me: But, behold, sensible of my offences, I now return to thee, humbly befeeching thy goodness to discharge me from the guilt of all my fins: And because no creature is able to satisfy thy infinite goodness, for the injuries and contempts offered thee in my transgressions, but only the blood of thy beloved Son, our Lord Jefus Christ: Therefore I now come to offer him to thee a fin-offering, that laying before thee his infinite merits, I may obtain of thee a fincere contrition of heart, for the pardon of all my fins, through his bitter passion and death, who being once offered a facrifice on the cross, I now offer again on thy altar. For it is in him I behold, as it were, a great and spacious sea of merits, sufficient not only to cover, but even to swallow up all my offences; it is in him I fee an infinite treafure of fatisfactions, for the release of all my crimes. Be not therefore angry with thy fervant, though in himfelf most unworthy, but hear the voice of thy Son's blood crying out to thee, not revenge, but mercy and pardon. Give ear to it, O Lord, and forgive me my fins: Grant me new grace to amend, and perseverance in good, and I shall for ever fing forth the praises of thy mercies.

An Oblation of the Mass, for the obtaining Goa's Blessings.

COME now, O Lord, to join with thy minister whom thou hast chosen, and with him to offer thee the most grateful sacrifice of thy only Son, in whom thou art well pleased; that, through his passion and death, thou mayest be moved in thy tender mercy to have regard to the necessities of all, and pour forth thy bleffings on them, for their relief according to their different wants. Accept then, O God of infinite goodness, this facrifice we offer, and let this open thy heavenly treasures. Have mercy on all, whom thou hast created; fill them with the knowledge and faith of thee. Shew forth thy light to those nations who know thee not, to all infidels, Turks, Jews, heretics, and schismatics; deliver them from their blindness, obstinacy, and errors, that they may be perfectly united to thee. Sanctify thy church, which thou hast planted with thy right hand, and watered with thy blood; remove from her all fcandals, abuses, diffentions and fchifms, that they may be one fold, and one shepherd. Grant to our chief Bishop, to all Prelates and Pastors, that they may faithfully watch over and feed the

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flocks committed to them, both by word and example; being ever mindful of the charge they have undertaken, and performing it without reproof. Shew thy mercy to all ecclefiaftical orders, that, by their virtues and good discipline, they may be as lights shining before men: Revive in them their first fervour; give zeal to their governors, obedience to inferiors, that all may live up to their profession. Excite in the preachers of thy word a true apostolic spirit, that they may feek nothing but thy honour, and the enlarging thy kingdom: Grant to all kings, princes, and magistrates, wisdom, and a strength of mind, that they may be protectors of thy people, and the supporters of justice. Defend all the faithful from famine, plague, and war, from persecution and all distress, whether spiritual or temporal: Help all that are under any trouble or affliction, and fend them thy heavenly comfort. Deliver those who are in danger of fin, and protect them by thy grace. Stand by those, I befeech thee, who are now in their agony; grant them true contrition, and fecure them against all snares of their enemy. Have compaffion on all those unhappy finners, who live in the state of sin; touch them with thy powerful grace, that they may fee their mifery, amend, and return to thee.

Be merciful to all my enemies, and forgive them; remove from them all passions, soften their hearts with true charity, and deliver us from all evil. Look on all those to whom I have given any scandal, offence, or ill example. Remember all my relations, friends, and benefactors: Replenish them with all necessary fuccours from above, that faithfully ferving thee, they may live in thy favour, and die in thy grace. Preserve the just in thy ways, and grant to the tepid and imperfect a daily increase of faith, hope, and charity. Have mercy on all faithful fouls departed this life, release such as suffer, admit them to thy presence, and give them rest everlasting. And forget not me, O Lord, the most unworthy of all sinners, who every moment stand in need of thy help: Extinguish in me all earthly defires, and enflame my heart with the fire of thy love: Direct me in the way of thy truth, preferve me from all evil, and grant me final perfeverance, through Christ our Lord, thy only Son, and my Redeemer. Amen.

A short Oblation of the Mass, in these four Ways, for such as are straitened in time.

I ORD of heaven and earth, see here an unworthy sinner comes to offer thee this day

day the facrifice of thy only Son; and I now offer it to thee, together with all the grateful facrifices that have been offered thee from the beginning of the world, in union with that wonderful facrifice, which my Redeemer instituted at his last supper, and consummated on the crofs: To thy greater praise and glory: In protestation of thy supreme dominion, and our dependence on thee: In remembrance of the death and passion of my dear Saviour: In thanksgiving for all thy blessings, whether bestowed on me, or on thy church, or on all thy creatures: For the obtaining pardon for all my fins, which I now defire to abhor, in as much as they are displeasing to thee: For the relief of my necessities, spiritual and temporal, and of all christian people, friends, and enemies: For all the world, and for the faithful departed. Accept it, Lord, from thy holy altar, by the hands of thy fervant; and though I am of all finners most unworthy, yet let not my unworthiness make void the effects of thy goodness, but hear my prayers, and let the offering, I now make thee, find acceptance in thy fight. Amen.

Having in this manner prepared themselves, they thus proceed.

At the Beginning of Mass.

A T the priest's making the sign of the cross they begin, 1. With an act of faith in the Blessed Trinity. 2. Offer the sacrifice then beginning to the glory of God, in remembrance of Christ's passion. 3. Hope, through the merits of Christ crucified, to obtain grace, for the well performing this devotion, to God's honour, and the good of their souls.

At the Glory be to the Father,

THEY bow with the priest with all humility, adoring God in their souls, and profess a desire of submitting to all his appointments.

At the Confiteor.

THEY recite it in the spirit of humility, and in saying those words, Through my fault, &c. endeavour to pronounce them with true contrition, joined with a firm hope of mercy and pardon for their own and

others fins; and so continue in this state of humility, repentance and hope, while the priest says the Misereatur, and gives the Absolution.

At the Kyrie eleison.

THEY again raise up their hearts, with the same interior disposition, and beg for mercy, for their own and others sins.

At the Gloria in Excelfis.

THEY in spirit join with the angels, in giving glory to God, and go on with those other affections of praise, adoration, thanksgiving, faith, hope, love, petition, & according to the tenor of that sacred hymn.

At the Dominus Vobiscum.

THEY bow down in humility to dispose themselves for the receiving that blessing the priest then gives; and beg of Almighty God to abide with them, both then and for ever; and this they do as often as he repeats these words.

At the Collects.

THEY join with the priest in recommending to God the necessities of the church and their own: And as often as the conclusion is repeated, Per Dominum nostrum, &c. they repose their whole considence of obtaining their requests, in the merits of our Lord Jesus Christ.

At the Epistle and Gospel.

THEY either humbly attend to them, if they understand Latin; or otherwise, raise up their thoughts in thanksgiving to God, for those holy instructions he has lest them in the holy bible; pray for grace, whereby they may be enabled to observe them; and resolve that no care or endeavours shall be wanting on their parts, necessary for their being directed by such holy maxims.

At the Creed.

THEY make a profession of their faith, giving thanks to God for his mercy, in bringing them to the knowledge of it; resolve to live and die in it; pray for the

enlightening all that are in darkness: And when the priest kneels at those words, Et Homo factus est, never fail to adore, with thanksgiving, the Son of God becoming man for our salvation.

At the Offertory.

THEY offer up the host and chalice with the priest; and forget not to do it, in remembrance of Christ's offering himself to his Eternal Father, to become our Redeemer: And then encouraged by this their Lord's example, offer themselves to him, with all that belongs to them, body, soul, reputation, health, estate, &c. And putting their hearts on the paten with the bread, and in the chalice with the wine, they pray, that, as the bread and wine are soon to be changed into the body and blood of Christ, so their hearts may be truly converted or changed into him, that so Christ may live in them.

When the priest washes his Fingers.

THEY give thanks that they have been washed by the blood of Christ, pray for a clean heart, and that they may be purified even from all lesser defects.

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At Orate Fratres.

THEY pray, as the priest desires, that God would be pleased to accept that oblation, that it may be for his honour, and their salvation.

At the Preface.

THEY raise up their hearts to God, according to the summons of the priest: Then endeavouring to comprehend all his bleffings bestowed on them and all creatures, pour forth their fouls in thanskgiving. And defirous to give him due praise, call on all the bleffed spirits in heaven; and beg leave, that dust and ashes may join with them, in adoring before the throne of God, and pronounce, though unworthy, that facred hymn of praise, Holy, boly, boly, Lord God of Sabbath, &c. In faying which they place themselves in spirit before the Lamb: And being at the fame time fenfible, how unworthy their fins rendered them of this divine function, they therefore bow down, and strike their breasts, in acknowledgment of this their unworthiness.

At the Memento.

THEY again join with the priest, in offering the holy sacrifice to God for all those, whom they desire to be benefited by their prayers, beseeching God to accept it, r. For themselves, for the remission of all their sins; for obtaining such particular virtues as they want, and final perseverance.

2. For the church, its chief bishop, prelates, pastors, &c. 3. For the king and secular magistrates. 4. For parents, friends, benefactors, &c. 5. For all in necessity, poor, sick, prisoners, captives, distressed, &c. 6. For enemies. 7. For all in mortal sin. 8. For all heretics and unbelievers.

9. For all the true servants of God. Adding such other necessities, whether public or private, as circumstances suggest to them.

When he spreads his hands over the Oblation.

THEY then lay their hearts and fouls on the altar, that they may be there fanctified with those gifts, and become a facrifice to God, pure and undefiled.

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At the Confecration.

I AVING prepared themselves with all possible devotion, when the priest kneels, they bow down, and with all reverence adore Christ the Son of God, under the facramental species; and this they observe afterwards, as often as the priest kneels down, ever accompanying him, kneeling and adoring with him in their hearts.

In the time of confecration and elevation, the faithful ought to avoid all unnecessary spitting, blowing the nose, &c. which often give disturbance to the Priest, and argue a mind not so well recollected, as it truly ought to be, at that time.

At the Elevation

THEY contemplate Christ exalted on the cross for man's redemption, and with all their power endeavour to raise their hearts to him, in several acts of virtue; by faith, hope, love, adoration, humility, &c. and striking their breasts, say, Jesus be merciful to me a sinner; Jesus, Son of David, have mercy on us. I love thee, my God, I adore thee with all my heart. And at the

elevation of the chalice, are ever mindful (with a fense of gratitude and grief) of that blood Christ shed for them, offering their lives to him, to become an unbloody facrifice at least in suffering such troubles as he shall appoint for them. Benedic anima mea Domino, comnia qui intra me sunt, Nomini Sancto ejus.

At the Elevation.

ATITH the prieft, they here offer the holy and immaculate Lamb to the Eternal Father, in memory of his passion, refurrection and afcention; hoping, through his merits, to be partakers one day of his glory! And here reflecting who it is that lies before them on the altar, and what infinite charity he shewed while on earth, to such as were afflicted with any distemper; hence encouraged, they lay before him all the infirmities of their fouls, and with the blind and lame in the Gospel cry out, Jesus, have mery on me; Lord, if thou wilt, thou canst make me whole. Or otherwise, imagining themselves to be on Mount Calvary, they there, at the foot of the altar, exercise their souls in all those acts of love, thanksgiving, contrition, hope, refignation, &c. as they would have done, had they been at the foot of the cross;

since here is the very Lamb, who offered himself there a sacrifice.

At the Second Memento.

THEY lay before their Heavenly Father this holy victim, in behalf of the faithful departed. 1. For the fouls of their relations, friends, &c. 2. For enemies. For any lately dead, or particularly recommended. Lastly, For all departed in the christian and chatholic unity. That so, by this general commemoration, as St. Augustine says, all such as have no parents, or children, or relations, or friends to pray for them, may have this charity performed them, by their pious and common mother the church.

At Nobis quoque Peccatoribus.

THEY pronounce those words with the priest in all humility, earnestly begging to have a share in the effects of this sacrifice, and being pardoned through the merits of Christ, to be at length admitted to the glory of the blessed.

At Omnis Honor & Gloria.

THEY make a profound act of adoration, giving God all glory, through Christ our Lord.

At the Pater Nofter.

THEY fay it devoutly with the priest, with great considence in their Redeemer.

At the Breaking the Hoft.

THEY remember, with gratitude, Christ's body, that was broken for them on the cross; and through his sufferings, pray here for a threefold peace, viz. with God, their neighbours, and themselves; and such a peace in all troubles, as the world cannot give.

At Agnus Dei.

HAVING faid this thrice with the priest in the spirit of humility and contrition, they may continue their addresses to the Lamb of God, to be delivered from all the evils of sin, and especially from those to which they perceive themselves most inclined.

At Domine non fum Dignus.

THEY repeat this with the priest, but as the centurion did, with an humble heart. And then while the priest is communicating, they endeavour, in the best manner they can, to partake of the victim that has been offered either really, or at least in spirit, by making a spiritual communion. Exciting in their fouls a fervent defire of receiving this holy food, bewailing their unworthiness, that their hearts are so unprepared for entertaining fo great a guest: Then having performed many acts of faith, hope, and charity, towards their loving Redeemer, there really present, they with all humility beg of him, that fince they receive not his precious body by a facramental participation of this facrifice, they may receive, at least, a large portion of his spirit, by the participation of his grace: And hope, according to the degree of charity wherewith they perform this, they may partake of the divine bleffings in their fouls.

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After the Communion.

THEY give God thanks for the benefit received in this holy mystery, and most particularly for the death and passion of his only Son here commemorated. Then in receiving the benediction, they open their hearts, with humility, and a considence in God, that he will please to fill them with abundance of heavenly graces. Then begging pardon for all distractions and negligences in time of their devotions, they recommend themselves to the Divine protection, offering all the actions of the day to his honour: And when the priest is gone into the sacristy, if their devotion keeps them no longer, then they depart with reverence.

Here I have given a just taste of the interior sweetness those experience, who follow this more spiritual way; in which there is not one christian virtue but what becomes the exercise and refreshment of the soul before the end of mass: And though this be not a method to be recommended to all, because it requires a true understanding of every part of the mass, and besides this, a great composure and command of thoughts; yet it may be proper for most to read over and peruse, that so they may know how to

embrace and pursue those good thoughts to their own advantage, which occasionally may be suggested to them in time of this divine offering. For since there are but sew so very dull, but they know how to think seriously in a subject of their worldly interests, methinks it is very reasonable, they should learn how to think when they have God's mercies, and the concern for their salvation before them. But in this, every one as well as he can. Now I must turn a little to those, whose circumstances will not permit them to be present at mass, on days of obligation.



Letter and the Labor

Fourth Method of Hearing Mass: Being Instructions for the Absent.

IT is but too common a fault of such as cannot observe the church precept, in going to mass, to sit down at home contented, and think no more of it, as if they had no concern, or could be no ways advantaged by it, because they cannot personally be there. For the removing which mistakes, so prejudicial to them, I desire them to consider,

r. That wherever mass is said, it is most certainly offered by the priest and the church, for all faithful christians, that it may avail them to life-everlasting, as it is expressed in the Offertory: So that, though those that are present, have great advantage over others, yet the absent are not excluded from par-

taking of its benefits.

2. That fince the mass is offered for those of the faithful that are absent; those also may receive advantage by it, if they take care to dispose themselves, by joining their devotion with it, and being there in spirit and desire, when their occasions will not permit them to be otherwise present. Since it is most certain, God will accept this great offering, which in their hearts they make to

him, and their fervent piety supplying all wants of corporal presence, they will be refreshed with divine graces, especially through the merits of Christ, applied by this sacrifice,

which are not confined to place.

From these considerations, every good christian, that is solicitous for his eternal welfare, will be careful on such days of obligation, on which he is lawfully hindered from going to mass, to take half an hour to himself, and in his closet hear mass in spirit; and if he has a family, he will not fail to summon them together, for the performing this devotion in common; first seeing they be instructed how to do it.

And the first thing they ought to do, is to bewail their missortune, in not being present at this holy sacrifice, by which they are deprived of many spiritual advantages to their souls. And if christians did but a little consider the many mournful expressions of David in his banishment, of the Jews in their captivity, lamenting their absence from the abernacle and temple, and the want of sac ifice; I think they would not sit down so unconcerned, as too commonly they do, in their absence from this adorable facrifice; which being so much greater than what the Jews had, is so much more considerable in the losses those suffer, who are banished from

it. How then might they figh with David,

Pfalm lxxxiii.

How lovely are thy tabernacles, O Lord of Host! My soul has a desire and longing to enter into the house of our Lord.

My heart and my flesh, rejoice in the

living God.

The sparrow has found her abode, and the turtle a nest for her young.

Thy altars, O Lord of Hosts, is the place

of my rest, my King, and my God.

Bleffed are they that dwell in thy house, O-Lord, they shall praise thee for ever.

Look on us, O God and Protector, and

have regard to the face of thy Christ.

For one day in thy house, is better than a thousand bere.

Tis better to be the least in the house of my God, than to dwell in the company of finners.

As the hart pants after the fountains of water; fo my foul fighs after thee, my God,

My foul thirsts after the God of Strength and Life: When shall I come and appear in the presence of my God?

I have wept day and night; because they daily insult over me, and say, where is thy

God?

This came to my mind, and I poured forth my foul in grief; because I desire to go to

thy wonderful tabernacle, even to the house of God.

Hope then in thy God, for I will still sing praise to him; for he is my Saviour, and my God.

Having thus bewailed their misfortune, in not being present at this holy sacrifice, and servently expressed their desires of being there, they ought in spirit to place themselves there, where they commonly hear mass: And having in general begged of Almighty God, to accept of that holy oblation, which is there offered to his name, and that they may partake of it; they then apply themselves to the same devotions they commonly

use in the time of hearing mass.

And as for those, who are so well instricted as to know every part of the mass, and commonly hear it without the help of books, they may begin and go on from one part of it to another, with all those exercises, as set down above in the Third Method, and, no question, will thus perform a devotion very acceptable to God, and beneficial to themselves. And for others, who make use of books in time of Mass, they may use the same prayers here, according to the Second Method, or such like; being careful never to omit the principal parts of it. For however the Priest be not really with

them, yet they are, in spirit, present before the altar with him; they are before Almighty God, and where the merits of Christ's facred passion may be applied to them: And will not he most certainly hear them, if with the prayer at the Confiteor they humbly acknowledge their offences: If at the Kyrie eleison, they heartily cry out for mercy: If at the Gloria in Excelfis, they give adoration and glory to God: If at the Collects, they recommend their own and the church's necessities: If at the Gospel, they make profession of living according to the maxims of God's word; and fo proportionally on with all the other parts of the mass, as the Creed, Offertory, Sanctus, Memento's, Elevation, &c. Will not this be a very commendable devotion on any day, especially on those which are commanded to be kept holy; fince by this method the foul is awakened and raised up to God, and united to him in the exercise of those virtues, which make up a true christian life, and render it, as much as may be, like the state of the bleffed?

And though this method may not please some, who are willing to suspect every thing that seems to streighten the broad way they are in, and to oblige them to retrench some

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or th of their liberties, which are the effects of their sloth and indevotion; yet considered by pious and well-meaning people, I believe they will find it very fuitable to the spirit and practice of the church in other duties: For is it not thus in fasting, prayer, and olms? When a christian through sickness, &c. is disabled from the performing these penitential works; must he not perform them, at least, in spirit or desire? Is it not thus with baptism and confession too? So that when a priest cannot be had, and the precept urges, must not the penitent confess in desire at least? Must he not examine himself, and call to mind his fins? Must he not excite in himself a true forrow and contrition, and thus, on his part, do almost every thing, as if the prieft were there? This ought certainly to be done at the hour of death; and at other times too, it would be the most affured means of obtaining God's grace, by thusgiving testimony, that nothing is wanting on his fide, for the discharging that duty God has laid on him.

And the ground of this is declared by St. Peter Danian, who shewing that this oblation of the body and blood of Christ, is the facrifice of all the faithful, who make but one body, infers this consequence; that therefore though we are absent from the

church, when these divine mysteries are celebrated; yet we still assist there, and in fome manner are there present, by reason of that inviolable unity, by which it is effected, that what belongs to all is the concern of every one in particular; and what feems to belong to some in particular, is common to all, by means of that bond of faith and charity, which unites all. I. Dom. Vob. c. 10. Now though this ought to be no encouragement for any to make it indifferent, whether they go to mass or no, or to omit that duty, which is so strictly enjoined by a church precept, and is most certainly accompanied with many advantages and bleffings, yet when any are lawfully hindered from personally attending, this ought to mind them, that they may still partake of the effects of that holy facrifice; and therefore, that it is their bufiness to dispose themfelves in the best manner they can, that so they may not be unworthy of those bleffings intended for them; and as they are united to the rest of the faithful by faith and charity, fo, at that time, they may be more particularly united to them by prayer and devotion.

Among all these several ways, may all the faithful, of what capacity soever, find one proper for them, for the hearing mass with devotion and benefit. And it were to be

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wished, that all would so seriously consult this matter both with themselves and their director, as to come to a good understanding of this great mystery, and see what method would be most beneficial to them; and not rest fatisfied, till they know how to accompany the priest through every part of the mass, and apprehend the true meaning of the whole. This I am confident would be a remedy against many indecencies, and the great irreverence too often met with in public affemblies, where many come punctually indeed, and with a defign of complying with a duty, but profit very little, through their affected ignorance; and give il example and fcandal to others, through their lightness, and too remarkable indevotion, which is never to be removed till they take more care and pains to be better informed of their duty: Which I pray God, by his effectual grace, to inspire all to undertake and do.

Here, for the fake of fuch as desire more exactly to accompany the priest, and observe the devotion of every day, I will set down some prayers, which may be easily applyed to every particular Festival, and be said in their proper places, for such as use the second method. One is for the Collect, to be said in its due place, just before the Epistle: The

fecond is the Secreta, just after Orate Fratres: The third is the Postcommunion, after the priest has received.

On the Festivals of our Blessed Redeemer.

Collect.

OGOD, by whose mercy and goodness, we are here met to celebrate this mystery of our Blessed Redeemer: Grant, by the merits of his passion, we may here faithfully serve him on earth, and enjoy him hereaster in heaven. Through the same Lord Jesus Christ thy Son, &c.

Secreta.

A CCEPT, O Lord, we befeech thee, the oblation of this present solemnity, that thro' thy grace, and the effect of these holy mysteries, we may truly live in him, who was pleased, for this end, to take on him our nature: Who liveth and reigneth with thee, &c.

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Postcommunion.

GRANT, O Lord God, that we, who celebrate this festival of our Lord Jesus Christ, in the Oblation of this Holy Victim,

may, through the effect of thy grace, daily increase in virtue, and come at length to the possession of that happiness, which he has purchased by his blood, who liveth and reigneth, &c.

On the Festival of our Blessed Lady.

Collect .-

STRENGTHEN us, O God of mercy, against all our weakness, and grant, that we, who celebrate the memory of the Blessed Virgin Mary, mother of our Lord, may, by the assistance of her prayers, for sake all our iniquities: Through our Lord Jesus Christ, thy Son, &c.

Secreta.

MAY this holy oblation, O Lord, by the effect of thy mercy, and the intercession of Blessed Mary, ever Virgin, obtain for us the blessing of peace and prosperity, both now and for ever. Through our Lord Jesus Christ, &c.

Postcommunion.

INFUSE, O Lord, we befeech thee, thy grace into our hearts; that we, who, by

by the message of the Angel, have known the incarnation of Christ thy Son, may, by his passion and cross, be partakers in the glory of his resurrection. Through the same Lord Jesus Christ, thy Son, who liveth, &c.

On the Festival of Apostles.

Collect.

A LMIGHTY and everlasting God, who hast called us here this day to celebrate with joy the Festival of thy holy Apostle N. grant this blessing to thy church, that we may ever love what he believed, and believe what he taught. Through our Lord Jesus Christ, &c.

Secreta.

GRANT, we befeech thee, O Lord, that in the folemnity of the holy Apostle N. we may, by his affistance, partake of thy blessings, in memory of whose victories we make this oblation to thee. Through our Lord Jesus Christ, &c.

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Postcommunion.

MAY this holy facrifice, O Lord, which has been here offered, be to us a de-Vol. X. G fence in this present life, and by the intercession of thy blessed Apostle N. a means of securing to us the next. Through our Lord Jesus Christ, thy Son, &c.

Of one Martyr.

Collect.

HAVE regard to our weakness, Almighty God; and because we fink under the weight of our offences, may the powerful intercession of this holy martyr N. be our support and protection. Through our Lord Jesus Christ, thy Son, &c.

Secreta.

SANCTIFY these gifts, O Lord, which are offered to the honor of thy name, and by the intercession of this thy martyr N. may they be a means of obtaining for us thy mercy. Through our Lord Jesus, &c.

Postcommunion.

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MAY this holy victim, O Lord, which has been here offered, be an effectual means of purifying us from all fin, and of bringing us to everlasting happiness. Through our Lord Jesus Christ, thy Son, &c.

Of many Martyrs.

Collect.

OGOD, who comfortest us by the yearly solution following of these thy holy martyrs N, and N, mercifully grant, that as we rejoice in their virtues, we may be encouraged by their example. Through our Lord Jesus Christ, thy Son, $\mathcal{C}c$.

Secreta.

GIVE ear, O Lord, to these our prayers, which we pour forth in this solemnity of thy holy martyrs; that we, how unworthy soever, may find help in the sufferings and prayers of those who have been well pleasing to thee. Through our Lord Jesus, &c.

Postcommunion.

WE befeech thee, O Lord, that we, who have affifted at these holy mysteries, may find help in their prayers, whose memory we honour in this solemnity. Through our Lord Jesus, &c.

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Of a Bishop.

Collect.

C RANT, O Lord, we befeech thee, that this folemnity of thy holy Bishop N. may be to us an increase of devotion, and a help to secure our eternal happiness. Through our Lord, &c.

Secreta.

MAY the Festival of this thy servant be to us a spiritual comfort, that being here met in thanksgiving for his virtues, we may be sensible of the effect of his prayers. Through our Lord Jesus, &c.

Postcommunion.

GOD, the bountiful rewarder of all that faithfully ferve thee, grant that by the prayers of this holy prelate, we may obtain of thee pardon of all our fins. Through our Lord, &c.

Of a Confessor.

O GOD, who art pleased to refresh our souls in the yearly solemnity of thy

holy servant N. grant in thy mercy, that as we keep his festival, we may likewise imitate his virtues. Through our Lord Jesus Christ, thy Son, &c.

Secreta.

WE offer thee, O Lord, a facrifice of praise, in memory of thy saints, and we hope, by this holy victim, to be delivered from all evils, both present and to come. Through our Lord Jesus, &c.

Postcommunion.

WE befeech thee, Almighty God, that we, who have here offered to thee the holy Sacrifice of thy only Son, may by the intercession of thy blessed servant N. be delivered from all adversities. Through our Lord Jesus, &c.

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Of a Virgin or Widow.

Collect.

HEAR us, O Lord, our Salvation, and as we celebrate the Festival of thy holy servant N. so may we find the benefit in the exercise of our devotion. Through our Lord Jesus, &c.

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Secreta.

A CCEPT, O Lord, this oblation we make thee in this folemnity of thy faithful fervant N. in whose prayers we hope to find affistance. Through our Lord Jesus Christ, &c.

Postcommunion.

THOU hast blest thy people, O Lord, in the acceptance of this holy victim; Grant we may be now assisted by her prayers, whose memory and virtues we this day honour. Through our Lord Jesus Christ, thy Son, &c.

For the Faithful departed.

On the Day of one's Departure.

Collect.

OGOD, whose property is always to have mercy and to spare, we humbly beseech thee, in behalf of thy servant N. whom thou hast now called out of this world, that thou wouldest please to secure his soul from the hand of the enemy, and not forget it for ever; but command thy angels to receive and conduct it to paradise; that for his hope and

faith in thee he may escape the pains of hell, and enter into everlasting joys. Through our Lord Jesus Christ, &c.

Secreta.

HAVE mercy, O Lord, we befeech thee, on the foul of thy fervant N. for whom we offer thee this facrifice of praise; and we most humbly pray thy Divine Majesty, that being reconciled by this peace-offering, he may come to everlasting rest. Through our Lord Jesus, &c.

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God, that the foul of thy fervant N. being purified by this oblation, and discharged from his fins, may obtain thy pardon, and be admitted to eternal rest. Through our Lord Jesus Christ, &c.

On an Anniversary-Day.

Collect.

ORD God of Mercy, grant to the foul, whose anniversary we now keep, a place of refreshment, the happiness of rest, and the light of thy glory. Through our Lord Jesus, &c.

G iv

Secreta.

MERCIFULLY hear our prayers, O Lord, which we pour forth in behalf of this thy servant's soul, for whom we offer thee this facrifice of praise, on this his anniversary-day, and beseech thee to receive it into the number of the blessed. Through our Lord Jesus, &c.

Postcommunion.

GRANT, O Lord, we befeech thee, that the foul of thy fervant, whose anniver-fary we keep this day, being purified by this oblation, may obtain thy pardon, and be admitted to everlasting rest. Through our Lord Jesus Christ, &c.

On other Days throughout the Year.

For a Soul departed.

Collect.

HAVE mercy, O Lord, we befeech thee, on the foul of this thy fervant; and having delivered it from the miseries of this life, receive it now into thy eternal happiness. Through our Lord Jesus Christ, &c.

Secreta.

MAY the acceptance of this holy oblation, effectually move thee, O Lord, to release the soul of thy servant from all its sins, from which none has been wholly free; that by means of this facrifice, it may partake of thy everlasting mercy. Through our Lord Jesus Christ, &c.

Postcommunion.

A BSOLVE, O Lord, we befeech thee, the foul of this thy fervant from all its fins; that it may arise at the last day in the glory of the resurrection; among thy chosen fervants. Through our Lord Jesus Christ, thy Son, &c.



A Word how the SUNDAY ought to be kept.

S ASSES

Q. HAVING now been so charitable as to inform me, in what manner I ought to hear mass; pray tell me, whether in hearing mass, I have discharged the whole duty of the Sunday? Or whether, when mass is done, I have still any farther obligation on me, relating to that day?

A. I could wish every one would take care to hear mass well and devoutly on Sundays. But when that is done, it is most certain, the duty of the day is not then over; but there is still a due regard to be had to the institu-

tion of it.

Q. The church precept enjoins nothing but hearing mass on Sundays; and seems to leave

the rest to every one's disposal.

A. But can you imagine, the church precept makes void the commandment of God? The church indeed, by her precept, declares to all her members, that she requires them to hear mass on Sundays, but she no where tells them this is the whole duty of the day, or pretends to absolve them from the obligation God had laid on them in the commandments given to Moses. This command of God, Remember thou keep holy the Sabbath Day (al-

lowing only for the change of the day) stands still in force; and, as God gave it by Moses to his people, so he still gives it to the faithful by his church. Therefore you see it stands recorded every where amongst the commandments, in all her books of instruction, prayer books and catechisms; and in all examinations of conscience, preparatory for confession, it is in particular called over in several points, besides what belongs to hearing mass; and while the church thus requires of all to learn the ten commandments.] and besides these, to know her precepts, she plainly declares her sense, that no precept of her's is intended to annul any commandment of God; but only lets them know, that as the public worship of the new law, is distinct from that of the law of Moses, so she requires of all her members to be present at this public worship on all Sundays, &c. but no where tells them, they have no other obligation on those days.

Q. What is it more they have to do?

A. The commandment of God fays, Remember thou keep holy the Sabbath day: Every christian then has all that to do, which is necessary for the fanctifying or keeping that day holy. Now can you imagine, the employing half an hour in hearing mass, is a sanctifying the whole day? That is one thing indeed re-

quired; but when that is done, a christian may so easily mispend the rest of the time, that casting up his accounts at night, he may find it has been rather prophaned than fanctified; that he has rather kept it wickedly than boly.

Besides hearing mass, it is expected the faithful should assist at all the public service and exercises of the church: And where circumstances permit nothing more than mass, that this misfortune be not turned to the advantage of idleness and sloth; but that a proportioned time be allowed to private devotions, and spent in praying and reading. This feems to be a duty; and besides this, it were to be wished, that all would be so careful in the well employing this day, not only in abstaining from servile work and all fcandalous diversions, but likewise of duly attending to the great concern of their falvation; that upon viewing the main body of their actions, they may hope, they have not only fanctified the day, but likewise been fanctified by it.

To this the church encourages all her children, and for this end in the catechism ad Parochos, set forth by order of the council of Trent, charge is given to all parish priests, 1. To take great pains in often explicating and pressing this commandment to the people, and gives this reason, Because the observance of

all the rest of the laws of God, depends much

on the due keeping of this.

2. There it shews, that the Sunday is a day consecrated to religious duties, to divine actions, and holy imployments: It is a day consecrated to God himself, and therefore to be employed in such actions, as become the holiness of God.

3. It requires parish priests diligently to instruct the people, what are the duties proper for that day. Amongst which hearing mass is in the first place. 2. Often frequenting the facraments, for the remedying the distempers' of their souls; such are, confesfion and communion, hearing fermons or exhortations where it may be. 4. Exercifing themselves often on that day in prayers, in giving thanks and praise to God. 5. Taking great care diligently to learn all those things which are necessary for a true christian life. 6. Doing acts of charity, as relieving the poor, vifiting the fick, comforting the afflicted. These particulars are set down in this catechism, as exercises proper for the fanctifying this day.

Every good christian, then, may hence evidently discover, that the design of God and his church, in commanding this day to be kept holy, is, 1. That in it he should give adoration, praise, honour, and due thanks.

to God. 2. Do fuch things as may be for the advantage of his foul, either in the obtaining pardon of his fins, improvement in virtue, or benefit to his neighbour. That for the discharging the former part of this duty, it is required of him he should hear mass devoutly, and in this pay sovereign homage to God: That at other times of the day, he should pray, give praise and honour to his Maker. And for performing the fecond; that he should go to the facraments, hear exhortations, read such books as may be proper for his instruction in the knowledge of his duty, amendment of his failings, increase of piety, and living the life of a true christian, answerable to his condition, and doing fuch works of charity, as occasions shall prefent.

Q. What think you then of all those, who content themselves with hearing mass on Sundays; and without any more praying or reading, spend all the rest of the day in walking, talking, dressing, formal visiting, &c.

A. And I ask you, whether these do all that God and the church requires of them on these days? If they do, I have nothing to fay against them; but if they are really wanting in duties, intended for God's honour and their fouls good, then do you tell me, whether they are innocent?

Those pious exercises above-mentioned. proper for fanctifying the Sunday; are all fet down in the faid church catechifm, with this recommendation: Quibus Christiani homines exercere se debeant. Exercises in which Chris stians ought to employ themselves. And though hearing mass be first mentioned, yet the other duties are very much urged: There the wilful omission of hearing sermons, is censured as a contempt of Christ's word: When it recommends praying, this is mentioned, as what. ought to be the frequent exercise and employment of the day: Exercitatio atque Studium Fidelium in Precibus Frequens effe debet. When it mentions the learning fuch things as are necessary for a christian life; this is pressed as al principal duty, and it is required to be done with the greatest care: Pracipua Cura: And when it proposes doing works of charity, it. presses that these be diligently performed: Sedulo se exerceant: And declares in the words of St James i. that this is the pure and undefiled way of worshipping God. By which you fee in what manner the church defires this day should be employed.

Now if a person only hears mass on a Sunday, and spends all the rest of the day, as proposed by you above, in conversing, walking, &c. does he not omit many duties, which the church (according to the exposi-

tion of this chatechism) requires of him, for the keeping of that day holy? And do you think this can be without offence?

Hence you fee, by the doctrine delivered in this chatechism, all those are wanting to this command of God, 1. Who, besides hearing mass, do not apply themselves at other times of the day (if not lawfully hindered) to praying, reading, doing good works, &c. but are wholly taken up in going their own ways, and vainly pleafing themselves, when they are commanded to walk in the ways of God and his church. 2. All parents, masters, &c. who permit their children, fervants, &c. thus to omit the duties of the Sunday, and idely to fpend the day in vain conversation, visiting, running abroad, &c. 3. All those who have the charge of fouls, and take no care to employ this day in catechifing, instructing and reforming these abuses, but let every one go on, as feems good in their own eyes, to live and die in ignorance, and under the flavery of many ill habits, for want of giving them their due instruction, and not obliging them to fpend that time upon their fouls, which God requires of them: And for as many of the flock as shall perish, and God knows how many perish, on this account, who is it must render an account of their fouls?

Q. If it be thus with those, who pass all the Sunday in unnecessary visits, walking, &c. What say you of those, who spend a great part of the day in public houses, in drinking, gaming, Gr. of the field and other study

A. Do you tell me whether this be a way of keeping the day holy, as God commands it to be kept. Are these any of the holy duties and exercises mentioned above, proper for a day confecrated to God's worship and the good of our fouls? Compare but fanctifying and drinking; worshipping or seeking God, and gaming; and fee how they agree together: When one reads the precept, and duly confiders the end of it, it is not eafy reconciling these actions with the design of our heavenly Father, in laying this command on us: For that which is but a tolerable employment on any day of the week, if it be not enough to prophane it; how can it be proper for a Sunday, which ought to be kept holy to our Lord? hill is a said to sousce the

Q. If there be no excess, where is the harm? A. The very going into those houses, to fpend the time in drinking, feems a kind of excess, on days that are particularly confecrated to God: For they are houses of idleness, of excess, and vice; they are places prophaned by all manner of wickedness, by blasphemies, atheism, the ruin of families,

Ge. And can it be well-pleasing to God, to spend a day holy to him, in places thus polluted with the worship of devils? A person that has any sense of piety, and of the reverence due to his Lord, ought to have a dread, especially on such days, of approaching to them; the thought of the wickedness there committed, and of the war there daily made against heaven, ought to raise an abhorrence in his soul, and to make him sly from those feats of pestilence, as truly at desiance with

the worship of God.

And this the greatest number of men are particularly obliged to confider; for though they have no defign at all of any kind of intemperateness on this day, yet how few are there, that defire to go into public houses on a Sunday, but who on other days of the week, have in those places offended God in their excesses, either of drinking, idle talking, fwearing, ill example, or immoderate expence of money or time! And if this has been their case, ought not they to decline those houses on a Sunday, out of a just detestation of their former offences? Because this is a day, in which they ought to call themselves to an account for all the miscarriages of the week, and express their fincere repentance of them; fo to make their peace with God. For believe me, an abhorrence of fin feems not very real, where there is yet a love of the occasions and places where they were acted: As those Ifraelites did not heartily detest their idols, who had yet a love to the high places, where they had worshipped them.

Q. But we will suppose now, for the sake of others, who feem more pious, that there has been nothing of all this in their whole lives: May not fuch as these take this liberty, and divert themselves with moderate drinking, gaming, shews,

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our be wife one was and Adviso A. Even this feems not agreeable to the intent of this commandment: For as the day is holy, so if there be any diversion necessary on it, it ought to be fuch as is in some manner holy too; fuch as being innocent, and least exposed to all danger of offending either God or man, is in some kind suitable to a day that is facred. For as church-men, who are confecrated to the fervice of God, when they stand in need of any diversion, ought not to confider only, what in itself is lawful, or what is an allowable diversion in the laity; but are in prudence bound to look farther, and make choice of what is expedient for them, and agreeable to their state, that fo they lessen nothing of the reputation of their profession, or give scandal to any little ones; but in all things flew what they are, as well

in the relation of their minds, as in the practice of their duties: So certainly, on days that are facred, it is not every thing lawful that is expedient, but there may be great indifcretions, if not offences, by admitting of fuch diversions, as are unsuitable to the cir-

cumstance of the time.

And amongst these may be justly reckoned those above mentioned, as being of that dangerous nature, that even fober people have not that true command of themselves in them as they ought, but are too often drawn in, even beyond their defign, to exceed either in time or in words: Hence disputes arise, and such peevish debates, that though they come not to a breach of charity, yet they are very unbecoming the fanctity of the day, give offence to others, and by this ill example encourage fervants, &c. to the like diversions, who not having the true government either of their tongues or their passions, hence fall by degrees into most scandalous extravagancies, fuch as they must certainly answer for, who, instead of preventing, gave encouragement to to these vicious liberties.

Neitheir can they truly justify themselves who find none of these inconveniences either in themselves or others, because these diversions have still a kind of essential prophaneness in them, which infects the mind, takes

it so much off from God and all that is good, that they ought, were it for this reason only, to be banished from days facred to God's worship, and the improvement of the foul. And this mark the catechism of the council of Trent has fet on them, as being the occasions of neglecting the Sabbath; and therefore it observes, that this commandment is ushered in with a remember, on defign to make christians mindful, that they are like to meet with many occasions and ill examples, which will draw them off from the due observance of this day, particularly mentioning games and shews, and those that follow them, as being the too frequent occasions of christians contemning and prophaneing the Sabbath, and neglecting the duty of it. And it is not to be doubted, but by these entertainments, people are diverted, even beyond defign, from praying and reading; and their minds, instead of being purified something from the world, and raifed towards God by holy exercifes, are rendered even more corrupt and worldly than they were before. And what then is become of the Sunday, and where are the effects of it, which being purpofely defigned for the withdrawing the foul from the world, giving it leave to breathe a little fpiritual air; and be refreshed with the taste of heavenly fweetness, is so abused, if not by vicious, at least by these worldly and dangerous entertainments, that it serves to clog the soul still more, and instead of drawing it nearer to God, sets it at much greater distance from him by these diversions, than it was all

the week by working.

And it is on this head all forts of gaming, drinking, shews, &c. feem to be censured, as not allowable on Sundays; not because they are absolutely finful or vicious, for when they come to this, they are unlawful all the days of the week, but because they generally fo engage and distract the mind, that they take it off from God, and hinder it from performing those exercises of piety, which are the duty of the day. And therefore as the Trent catechism observes, as servile works are not forbidding on Sundays, because of their own nature they are finful or unbecoming, but because they draw away our minds from the worship of God, which is the end of this precept : Quoniam mentem nostram a Divino Cultu qui Finis Pracacepti est, abstrabit. Par. 31. So certainly on this score are those diversions to be rejected; for though they were as harmless in themselves as working, yet inasmuch as they are no less a distraction to the mind, and a hinderance to the divine worship, than fervile work will be, how can these diversions be allowed? Especially too, being thus exprefly informed by this catechism, that though fervile work only be expresly forbidden by this precept, yet under this is comprehended whatever is a hinderance to the worship of God; and that whatever this may be, it is upon this score to be avoided. Quibus Verbis (viz. Non facies omne opus in eo) ad id primum instituimur, ut quæcumque Divinum cultum impedire possunt, omnino vitemus. Parag. 31. And fince common experience will not allow this to be denied of these entertainments: nay, fince they are in particular here fet down as the too frequent occasions of withdrawing people from the holy observance of this day, Parag. 14. it must be acknowledged they are not suitable to the design of this precept.

And hence you may perceive the true grounds, why spending a considerable part of the Sunday in visits, walking, conversing, &c. is blameable.

1. Because however harmless all this may be in itself, yet inasmuch as these so take up the time, that they are a hinderance from employing the day in holy exercises, they are so far certainly to be disapproved and avoided; as also every thing else that is a like hinderance with them, as reading plays, romances, history, and all such books as are not for the improvement of the soul, singing, dancing, music, discoursing of neighbours, sleeping, dressing, &c. So that whatever it

be, that takes off Christians from employing the Sunday, so to the honour of God, and the benefit of their souls, as God and his church directs, it is all, you see here, by the rule of this catechism, forbidden in this commandment.

Q. Is there no diversion then to be allowed on Sundays? Nothing to poor servants who toil all the week, and have no leisure, but on these days? Nothing to others of a more liberal education? who must certainly look on Sundays, as days of penance, if they are to be thus rigorously observed: and nothing to be permitted then of these

diversions?

A. I have shewn you in what manner God and the church requires the Sunday to be kept by all the faithful; that it ought to be principally employed to his honour, and the falvation of their souls; and if you think there is a rigour in this, pray forget not, who it is enjoins it, and who expounds it thus; not any private hand, but the public catechism of the church.

But now, if after this there be many whose circumstances require some sort of relaxation on the Sunday, there is no question there are cases in which this must be allowed; but then it ought to be done with the conditions of the Apostle, foberly, justly, and piously, not falling into the common abuses, by

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making the release of their minds the business of the day; but employing the day in the duties prescribed, and only taking such a portion of time, as both to God and their neighbour may appear to be nothing but a necessary condescendence to human weakness, and a just relief of their minds: And this in such a way, as is becoming the sanctity of the day, and cannot reasonably give offence to the weakest.

But however, as to this particular, I make fome exceptions against the two forts of perfons mentioned in your last question, for

whom you feem to plead.

And first as to servants. Since God has given to masters of families fix days, wherein fervants are to be employed in their work, and has referved only one, wherein they are to ferve him, and prepare for eternity; is it not very unreasonable, that the diversion neceffary for the relief of fervants should be taken out of that one day facred to God and their own fouls, and not rather out of the fix, appointed for the fervice of this world? Let mafters and fervants confider where the time can be best spared; and whether preferring every thing before God and their own fouls, be what will at the end turn to the best account, I am certain if masters tie their servants fo firictly to their work all the week,

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that they are necessitated to spend the greatest part of the Sundays in diverting and breathing themselves, so to prepare for their work again; such masters will have something to answer for their servants sins in the breach of the Sabbath. And if servants that have an easier life, when the Sunday comes, take no care to employ it as they ought, but spend it in vain conversation, visiting and running about, they will certainly be called one day to an account for so many neglects of their

duty.

The reason of making this exception against servants, as likewise all others, whose life, like theirs, is a perpetual toil, will appear more reasonable, if we consider that it is almost impossible to conceive how they can fave their fouls, if they abuse the Sundays, and neglect to employ them for this end. For if we look on them all the week, they are engaged in a continual flavery, fuch as hinders them from praying and reading; fo that if they begin and end the day with a short prayer, it is as much as they generally do: and God knows how often, through hurry and drowfiness, they omit even this too. Then how are their minds wholly tied to the world, by the unhappy circumstances of their condition! How great does this grow in their eyes and heart, by being their whole

concern! What variety of hurtful distraction! And how often happens it, that loose companions undertake to divert them by lewd songs, idle discourses, and in relating such passages, which serve only to instruct them in evil! Thus, if we consider them generally, according to the method of the week, their hearts and souls are so wholly worldly, if not vicious; so truly strangers to goodness and the business of salvation, that they are unsit for dying; and if they should thus enter into eternity, who would not fear what might be their lot?

Now if this be the condition of their lives on week-days, have not they great reason, above others, not to neglect the Sunday, but fo truly to apply themselves, as far as circumstances permit, to devotion and exercises of piety, to reading and hearing what is good; that by these helps they may strengthen themfelves against daily temptations, purify their fouls from the filth contracted, and inform themselves of their duty, and thus learn by degrees not only to toil for bread, but to work for eternity, and be true fervants of their mafter in heaven? And if they omit this, is not their state most miserable? For if they go back all the week, and make no use of the Sunday to recover their lost ground, sa blued nous of sensions Hij

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but even then go back too, how shall they

ever approach to God?

The case of the other rank of people you mention, is not very unlike this: For though their education and quality has placed them in a higher degree, yet the method of their lives is generally so disorderly, that I think they are under a necessity of carefully observing the Sunday; and if they do otherwise, I cannot but apprehend their state to be dan-

gerous.

For confider the reason you bring in their behalf, for their being difpenfed with in the observance of this precept: Tis because, otherwise, Sundays will be to them days of penance: Does not this suppose a great disorder in their fouls; that reading good things is uneafy to them; that praying is troublefome; that informing themselves of their christian duties, is nauseous; that to converse with God, and labour for their falvation, is what does not please? Pray reflect seriously on this their condition, and tell me whether it is reasonable these should be exempted from the duties of the Sunday. You fee they are in an ill way; their fouls are wholly indifposed, if not fick to death; and is this a reason, why they should neglect the means God has appointed for their cure? Or is it not rather a reason why they should be

ftrictly obliged to make use of them? Let those that are truly their friends judge the case.

The truth of it is this, God has generally bleffed this rank of people with plenty; and whilst their condition exempts them from working, their indulgent parents take no care in their education to make them in love with any thing that may be afterwards an employment to them: Hence being grown up, and relishing nothing that may be a commendable entertainment of their time and their thoughts, their life becomes wholly idle, they feek the company of others like themselves, their only business is to study their diversion; and being once entered in, the whole week and their life is but a round: from music to drinking, from drinking to the play, from the play to other entertain-ments: Thus by degrees they grow in love with these diversions and company, and have no fatisfaction but in this.

And what kind of habit is contracted hence? Is it not plain, their fouls become wholly carnal, fenfual and worldly; they are led along by their passions; felf-love is their director, and nothing pleases that leads them out of this tract: Hence nothing of a spiritual life appears in them, they have no taste of devotion; And whatever time they are

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forced to give their fouls, it is what feems tedious and uneafy. Hence, to keep the Sunday as they ought, is a penance, because their worldly and fenfual habit is fo strengthened by custom, that it gives them no rest, whenever, aiming at better things, they weakly endeavour to take another away. And can you think this their case is so safe, that they ought to be dispensed with in their Sunday duties? Believe me, I look on them to be in that danger, that if they use not violence to themselves, and on Sundays apply not their minds to those exercises of piety prescribed, I cannot see, which way they are like to be disengaged from their snares, but by this neglect will be linked in faster, till they become truly the disciples of this world, instead of God. You know what the Apostle fays: Amicitia bujus mundi inimica est Dei. The friendship of this world is an enemy to God; whoever therefore will be a friend of the world makes himself the enemy of God, James iv. 4. Consider if this be not something of their case, whether you do not experience in them, that they fet their hearts on the world, and are even impatient at every thing that belongs to God; and what is this, but to love the one, and be averse to the other? And are these to be here dispensed with? What is this but to encourage them in the evil they have begun, to bid them go on, till they fall into the abyss of vice past all recovery? For you must observe, what I have said hitherto is of fuch who are not yet engaged in any thing that is criminal, but of those who are willing to think themselves innocent; as being free, as they imagine, from all vice, and yet are truly guilty of all the neglects and diforders above-mentioned, and of the omission of those great duties, which charity and justice oblige them to perform to God, in his worship, and to their own fouls, in taking that care of them as is necessary for their salvation. And this fort of false and mistaken innocence is what I fear too common, especially in the younger people of both fexes, who letting the world gain possession of their hearts, preferve themselves, it may be, from what is fcandalous and criminal, but yet at the fame time are guilty of many gross neglects, such as make them strangers to piety; and if not redressed, will be the evident ruin of their fouls.

Wherefore, for the reforming these general abuses, I cannot but most earnestly recommend to all christians, the exact observance of the Sunday; making it my serious request to them, to employ it in the best manner they can, in those exercises of virtue, which are most for God's honour, and the benefit of

H iv

their fouls; thus truly endeavouring to give that day to God, which he has folemnly challenged for his own, and expresly commanded to be kept hely to him: That so performing their duty in obedience to this law, they may likewise be sensible of the great advantages he has defigned for them; fince it is most certain, as the catechism of Trent observes, the due keeping this day is the plain and eafy way that leads to a holy life, and the most affored means of obtaining the love of God; as the neglect of it is the contempt of God and his law, the path to loofeness and irreligion, and the beginning of all fin; and how highly provoking it is, may be plainly feen in the feverity of those judgments with which God has punished the transgressors of it, Numb. xv.

Let none therefore be missed by ill example: Noli æmulari in malignantibus: But having God's word to direct us, his express law to oblige us, the church to expound his law to us; let us look for no other guides, but follow where these lead us; that so giving to God and our souls what is their due, we may reap the fruit of this justice in a happy eternity, and escape that as lasting misery, which will be the portion not only of those who break all, but even one of his commandments.

F I N I S.

INSTRUCTIONS

FOR

CONFESSION,

COMMUNION,

AND

CONFIRMATION.

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INSTRUCTIONS

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FOR

CONFESSION.

GOD, who wills not the death of a finner, but calls all to repentance, has, in the facrament of penance, mercifully provided all christians of a means, by which their fins may be forgiven, and they again received into the favour of their heavenly Father, from whom they have been separated by their offences: So that whoever finds his conscience burthened with the weight of his crimes, and is conscious to himself of having provoked the anger of God, ought diligently to apply himself to this holy expedient of peace, and seek a reconciliation in that manner as God has appointed and commanded it.

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But then his principal care ought to be, not to be wanting in any part that God requires at his hands; but fincerely to perform all that is exacted of him, with a feriousness answerable to the greatness of the work he goes about, and a diligence suitable to that infinite mercy, which is here offered him; ever remembering, that as it is mercy and pardon is promised to those that sincerely do here the best they can; so there is nothing less than a curse pronounced against all those that do this work of God negligently.

It being therefore a matter of the most weighty concern to perform this duty well, I presume it will be a very acceptable charity, to get some assistance in this affair, and an encouragement to the poor sinner, if I take him by the hand, and lead him through every part of this great undertaking. But then he must give me leave, for clearness-sake, and the instruction of such as are ignorant, to lay down some points by way of

queltion and answer.

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CHAP. I.

Of the Parts of the Sacrament of Penance, and of the Examination of Conscience.

Q. HOW many parts has the facrament of penance, as it regards the penitent?

A. Three, viz. 1. Contrition of heart.
2. Confession of mouth. 3. Satisfaction of works.

Q. What do you mean by these three parts?

A. I mean, that every finner, that defires pardon of his fins, has three things to do: First, He is to be heartfly forry for his fins. 2dly, He is to confess them. 3dly, He is to perform what is enjoyned him, in testimony of his forrow, and to make some satisfaction to the divine justice for his offences.

Q. What is the first thing you would have a sinner do, that heartily desires to perform well this duty, and to obtain pardon of his sins?

Where would you have him begin?

A. I would advise him to retire in private, and, raising up his heart to heaven, make his protestation to Almighty God, that what he is going about, is sincerely for the honour of his holy name, and the discharging his soul from the guilt of his offences; and for

this end, that he defires his affiftance, which he may do after this manner.

A Protestation before the Examen of Conscience.

OGOD, the fearcher of hearts, behold, I here protest in thy presence, that what I now design, is sincerely for the honour of thy name: And because I heartily desire to be delivered from the guilt of my fins, therefore I come to this facrament of penance, that, complying with thy holy institution, I may obtain thy blessing and pardon, as thou hast promised: May thy Holy Grace assist me for the performing this great duty well, as it is thy mercy that has called me to it.

Q. After this how must be go on?

A. I would have him then prepare for the first part of this sacrament, viz. Contrition. And because a sinner cannot well have that true and particular sorrow for his sins, unless he first knows what his sins are; therefore the first thing he has to do, after having made this protestation, is to apply himself to the Examination of Conscience, and enquire into the state of his soul, that so he may discover the particulars in which he has

offended God, and for which he now defigns to beg pardon, and conceive that true forrow, as may be available for that end.

Q. What direction do you give bim for the

making this examen well?

A. I would have him begin it with prayer: For, as the feeing our own failings is a point of great concern, so it is of great difficulty too; and if he has not the light of God's grace to direct him in this fearch, I fear he will deceive himself, and be subject to many delusions; sometimes stick at niceties for great sins, and other times overlook his greatest sins, as if they were none at all. Man is very blind in this affair, and there is no remedy for this blindness, but the light of heaven; and it is nothing less than a presumption, to begin this examen, till he has first implored help and direction from above, which he may do thus:

A Prayer before Examination of Conscience.

I AM truly fensible, O God, that I have many ways offended thy divine Majesty, and provoked thy wrath by my sins; and that, if I obtain not pardon, I shall be cast out of thy sight for ever. I desire therefore at present to call myself to an account, and look into all the sins whereby I have dif-

pleased thee: But, O God, how miserably shall I deceive myself, if thou assist me not in this work, by thy heavenly light! Give me therefore at present, thy grace, whereby I may discover all my imperfections, see all my failings, and duly call to mind all my fins; for I know nothing is hid from thy fight: But, as for me, I confess I am in the dark to myself; my passions blind me, self-love flatters me, presumption deludes me; and, though I have many fins, which look me in the face, and cannot be hid, yet how many too are there quite hid from me? But discover even these to me, O my Lord; enlighten this my darkness, cure my blindness, and remove every veil that hides my fins from me; fo that I may be no longer a fecret to myself, nor a stranger to my own failings: that I may never flatter myself with the thoughts of having repented, and at the fame time nourish folly and vice within my own breaft. Come, Holy Ghaft, and by a beam of thy divine light, open my under-standing, that I may have a full view of all my sins and imperfections; and thus knowing myself, and fincerely repenting of all my offences, I may know thee, and be received again into thy favour. Vo to la v. vili lo tuo look into all the vice whereby I bave all

Having thus begged the divine affiltance, he is seriously to turn all his thoughts to the making the examination of his conscience, that is, truly to consider, that if he were within a few hours to appear before the judgment seat of God, what are the fins he apprehends would then rise up against him, and wish he had never committed? These very fins ought he now to call to mind, so to prevent the severity of that last judgment, upon the affurance, that if he judges himself, he shall not be judged.

Q. Have you not a method to propose to him,

for the avoiding confusion in his examen?

A. I would have him take notice, that there are two forts of fins forme that are committed willingly, knowingly, and deliberately, and in a matter of concern, and are called mortal fins: Others that are in a matter of leffer moment, or at least done without full confent or knowledge of the evil, and are called venial. Now, according to these two forts of fins, I would have him order the method of his examen; that is, first to fee whether he be guilty of any wilful and weighty transgression, whereby he has mortally offended, and call to mind what in particular they are; and then make enquiry into his venial fins, and under these two heads rank all his offences.

Q. But, if the time he has to look over be of some years, and the sins should be many; is there no help of memory, whereby he may bring and retain them in his mind?

A. The method commonly observed for the recalling into his mind the sins of years past, is to consider all the places he has lived in, the persons he has conversed with, the business he has been concerned in, the obligations of his state, the passions he has been most subject to, the occasions he has met with: Or else, if according to the three-fold duty every christian has to God, his neighbour and himself, he will in order consider every one of these duties, and resect in what particulars he has offended against them, either by commission or omission, this order may be something helpful to his memory.

Q. But, if his sins should be many, he may

fill forget some; is there then no remedy?

A. He may take the commandments, and examine himself by them in order; as likewise the precepts of the church, and the seven deadly sins, and make his examination upon every one by itself, whether he hath transgressed against it, in what, and how; and, though his sins should be many, yet, being thus brought under different heads, he may the more easily remember them. And this order will not be improper, even when he

makes his confession, accusing himself, in the first place, of all his sins against the first commandment, and then of those against the second, and so on.

Q. May he not write them down for memory-

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A. In general confessions, and the example of several years, this is a very good way; but, in ordinary confessions, especially in those that frequent the sacrament often, this is not allowable, without the advice of the director, it being apt to breed scruples, and produce too great an anxiety of spirit, which is ever an hinderance in this work.

Q. How much time would you advise him to

take for making this examination?

A. There can be no general rule prescribed for this; but every one must do in this, as in all other affairs; that is, take the time according to the work they have to do. A week's examination requires not so much time as a month's, nor a month's as a year's, nor a year's so much as that of a whole life: So that every one is to consider his own circumstances, and, according to his capacity, variety of life, and other particulars, is to take so much time as is necessary for the well-doing a work of so great a concern as this is. Now, as for those who have many years to look back, and prepare for a general

confession, I think it is necessary they should not so much as endeavour to do this all at once, but rather at several times, so to give relief to their spirits; for, as too long an application dulls, so convenient interruptions prepare the thoughts for a more diligent search and attention, and discharging their

duty better. View B at aid! whose laves

But then, for fuch as go to confession every week or ten days, who take care to avoid all wilful and mortal sins, whose life is almost of a piece, that is, every day the same; I would advise them not to be overtedious in making their examination, especially if they be of a folicituous and anxious temper, for these are often deceived, disquieting their minds with long and scrupulous searches, and at the same time slattering themselves, as if they were doing a great duty, when, God knows, they are all the while yielding to their own weakness, and led along by a blind fear and infirmity of temper.

Q. Would you not have them be very earnest

in an affair of this concern?

A. But not with an earnestness that destroys all care. This work ought to be done with a serene and quiet mind; for whilst it is thus, it is much more discerning, and quick in discovering all impersections: But, if once it is disquieted and perplexed, it is no longer fit for going on with this duty; and therefore I cannot but look on this folicitude, as a temptation and snare of the enemy; and whoever indulges and follows it, is certainly led by a wrong guide, and goes out of the way. But let not the careless christian here mistake me, as if his sloth were here favoured, in making his examen without any concern at all.

Q. 'Twill be very difficult to avoid this folicitude; if we are obliged to confess all our venial sins, because they are so many, and mixed even with our best actions: Pray tell me therefore, are we bound to call to mind, and confess

all venial fins.

A. The church obliges us to confess only our mortal sins: But, as to such as are venial, she lays no such obligation, but only declares it to be profitable and convenient to do it; this being the most affured means to obtain grace for their amendment. But then there is a great difference in these venial sins, and more reason to confess some of them than others; and whoever observes this difference, may easily avoid solicitude, both in making their examination and confession.

Q. What is this difference, and what are those venial sins there is more confess than others?

A. All venial fins that are babitual, that is to fay, if any one observes in himself an ill habit or custom in any fort of venial fin whatever, I would advise him to confess it; because, though it may be light in itself, yet, being multiplied and neglected, it becomes very dangerous: For how many fall miserably into mortal fins, the beginning whereof was only their neglect in correcting venial fins? Now, as to the discovering this fort of venial fins, there needs be no solicitude at all in making the examen, it being very hard to have an ill custom of falling into any kind of such offences, and not to be sensible of it upon a very short resection.

Now, as to all other venial fins, there may be reckoned three forts: First, Such as proceed from weakness. 2dly, Such as are committed by inadvertency or surprise. 3dly, Such as we fall into on purpose, or by an affected or wisful negligence, so that we take no care to amend them; or else proceed from some tye or irregular affection we bear to some creature. Now, as to this last fort, which we fall into on purpose, and depends much on our own will, it is very reasonable to make enquiry into them, see what they are, and confess them; because the good of our soul has a great dependence on their amendment. But as to the two former

forts, which proceed from weakness and surprise, though it ought to be our care to avoid them as much as we can, yet they are so many and hidden, that whoever goes about to examine and call them all to mind, must necessarily be perplexed with great solicitude, whilst they indiscreetly put themselves on a work which is not in their power to do. And therefore, though it may be very proper to reslect on them at times, for such a view of our misery and weakness, to humble ourselves in the sight of God, and seriously to labour to amend them; yet, to think of consessing them all, is certainly to engage in a work which will be a hinderance, and not a help to virtue.

Hence you may fee what fins you ought to examine into, in order to confession. First, All mortal sins; and these are of obligation. 2dly, Such venial sins as you have any ill custom of falling into. 3dly, Such venial sins as you commit on purpose, or through wilful neglect. And these two last sorts I advise you to examine into and confess, as a proper means for your improvement in virtue and goodness. And whilst all these three kinds of sin are discovered with ease, by those who have any care and watch over their souls, I think this duty may be performed, without all that anxiety and

trouble which some give themselves through

their own infirmity and indifcretion.

Q. I understand you, and hope it may. But there is one thing still, which seems to me difficult; and I sear wilt occasion some confusion and disturbance; and that is, the examining and confessing sins of thought: Pray, what direc-

tions can you give me as to these?

A. 'Tis true, sins of thought ought to be confessed; for God, who is the searcher of hearts, sees and knows all our most hidden thoughts, and will call us to an account for all that are evil, if we discharge not ourselves from them by penance. And therefore you may be assured, that whatsoever is so evil, that it is a sin in word to speak it, in deed to do it, is likewise a sin in thought to think of it, especially if we entertain such thoughts willingly and knowingly.

Q. Then all evil thoughts are not fins, except we entertain them willingly and know-

ingly?

A. No thoughts of evil can be mortal fins, except we entertain them with reflection, and make them ours, by the act of our own will. And therefore a person, preparing himself for confession, is not to enquire, how many evil thoughts he has had in his mind; but how many he has given way to, and admitted willingly and knowingly, without endeavour-

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many as he finds of these, so many sins he has to repent of, which are mortal, if the thing he thought of be in itself very considerable or mortal; otherwise they are but venial.

Q. What account then is one to make of fuch other evil thoughts, which he gives no way to, but strives to cast them out of his mind?

A. These are so many temptations or trials for the exercise and improvement of virtue; and therefore, whoever, upon examination, finds he has been often and violently assaulted with evil thoughts, though sive hundred times, and has as often withstood them, and put them by, needs not make these a matter of confession, or be troubled on this account, as if they were sins; but rather rejoice, and give thanks for so many victories obtained of the enemy; for which he may hope one day to receive a crown of glory. Blessed is the man that endures temptation; for when he is tried, he shall receive a crown of life, Jam. i. 12.

Q. This is some comfort. But tell me, is there no difference in sins of thought, besides

what you have already mentioned?

A. There may be three degrees in these fins: As first, a complacence or satisfaction in Vol. X.

an evil thought. 2dly, A defire of doing the evil. 3dly, A resolution to do it. Which are all fins, one greater than the other, but the last the greatest, though it be never put in execution. it was the

Q. I understand these points. And now it is time to let me see something of that method, by which the examination of conscience may be

made in order, and without confusion.

A. The method of the examination of conscience I will set down at the end of these instructions, where you may see it at length: And, for the present, we will suppose the penitent has duly made his examination, and fee what he has to do next.

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CHAP. II.

Of the first Parts of the Sacrament of Penance, viz. Contrition.

Q. WHEN one has duly examined himself, and now called to mind all he has to confess, may he not go immediately to confession;

or has he any thing elfe to do first?

A. He ought not to go immediately to confession, as yet being but half prepared, and that the lesser half too; for, though he has truly examined his conscience, and remembers all he has to confess, he ought still to take time to beg pardon for his sins, stir up in his heart a true forrow and contrition for his offences, and make sirm resolutions of amendment for the time to come: And, without this, what benefit can he receive by confession; which will be nothing but a fruitless ceremony, if it be not accompanied with a change of the heart, a detestation of sin, and sincere purposes of amendment.

Q. How much time ought one to take for the stirring up this sorrow, and resolving upon

amendment?

A. This forrow and resolutions of amendment are so absolutely necessary, and likewise so

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difficult, that I think a man ought to take as much time for these, as he does for the examination of his conscience. Alp. Rodericus, a great master in spirituals, goes yet farther, and requires double the time for this as is taken for the examination: So that if the whole time, necessary for preparing for confession, were divided into three parts; he would have the first part be spent in making the examen, and the two others employed in begging pardon, stirring up true forrow, and making refolutions of offending no more: And this method he recommends very preffingly, as apprehending too many to be much wanting in it: And however, most people are very fcrupulous in making their examen, and often folicitous about it, even to a fault, as thinking there is no danger of their confession being invalid and fruitless, unless it be for want of examining. This author is of another mind, and fears there are more confessions imperfect, facrilegious and null, for want of true forrow and fincere purpofes of amendment, than upon any other account whatever, P. 1. T. 7. C. 10.

Q. What then would you advise a penitent to

do in this case?

A. Having made his examination, I would have him by no means think himself upon this, fit and ready to go to confession, but

take time wholly to apply himself after this, to the change of his heart, by exciting it to true forrow and contrition, and resolving seriously upon an amendment.

Q. In what manner is he to do this?

A. He ought to begin it with prayer; for, however people may be naturally troubled, and in some disquiet, upon their preparing for confession; yet that true sorrow and contrition, which is a necessary part of this sacrament, is not a natural trouble, but most certainly a gift of God, and not to be obtained but by prayer, and soliciting heaven for the receiving this grace. And therefore, if there be any, who, as soon as they have sinished their examen, forthwith run to confession, I fear they either wholly neglect this part of the sacrament, viz. Contrition, or else seem to tempt God, in rashly expecting so great a grace as contrition is, without asking it, or using any endeavours for it.

Q. What prayers are proper for the asking and obtaining of God the grace of true contri-

tion?

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A. Such as are prescribed in prayer-books, as preparations for confession; some of the chief, gathered out of the most approved books of devotion, I will here set down for your benefit; as likewise a short form of

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petitioning for this gift of contrition, which you may fay before the other prayers.

A Short PRAYER for obtaining Contrition.

HAVE now here, before me, O Lord, a fad prospect of the manifold offences, by which I have displeased thy Divine Majesty, and which, I am affured, will appear in judgment against me, if I repent not, and, by a hearty forrow, my soul be not prepared to receive thy pardon. But this forrow, O Lord, this repentance must be thy free gift, and, if it comes not from the hand of thy mercy, all my endeavours will be in vain, and I shall be for ever miserable. Have mercy therefore on me, O Father of all Goodness, and pour forth into my heart thy grace, whereby I may fincerely repent of all my fins; give me a true contrition, that I may bewail my own mifery and ingratitude, and grieve from my heart for having offended thee fo good a God: Permit me not to be deluded with a false sorrow, as I fear I have been too often, through my own weakness and neglect; but let it be now thy gift descending from thee, the Father of Lights, that fo my repentance may be accompanied with amendment, and a change of life, and I be thus acquitted from the guilt of my fins. and once more received into the number of thy servants. Amen.

Then let the penitent apply himself seriously to other prayers and considerations, as may be proper for the obtaining this contrition of heart; that so, while he asks it of God, nothing of his own endeavours may be wanting on his part.

PRAYERS before Confession.

HAVE pity on me, my God, and let me partake of the effects of thy great mercy. I acknowledge and here confess the evil I have done, and am sensible of the grievousness of my sins. Thou art he, my God, whom I have offended, against whom I have rebelled, ungrateful and perfidious creature as I am! I have abandoned thee to follow my pleasures and pasfions; for these have I lost thy grace; and I, who have been created to thy likeness. and redeemed by the blood of thy only Son. by my fins have made my foul like those monsters of ingratitude, even the infernal spirits; thus have I lost heaven, my blessed country, and deferved hell and damnation. which I shall never be able to escape, without the affiftance of thy great mercy. But, Inlighted a little of the state of the same

above all, I have infinitely offended thy bounty; the injury I have offered is fo great, that it caused thy Son Jesus Christ my Saviour to suffer death. O my God! How can I worthily deplote so great an evil! Who will give water to my head, and a fountain of tears to my eyes, that night and day I may deplote my misery and malice, and do penance for my fins.

LMIGHTY and Eternal God, to whom is due all honour and glory: Behold, I a miferable and unworthy finner, who have hitherto lived in ingratitude and rebellion, come to thee my Creator, my God, my Redeemer, my merciful Judge, and my Saviour, accusing myself, and laying before thee all my abominations, by which I have blasphemed thy most holy name, transgressed thy precepts, contemned thy will, and defiled both my foul and body. O God, when I behold this my mylery, and confider how often I have abused thy gifts and bleffings, despised thy goodness, neglected thy service, added daily fins to fins, and preferred myfelf, my passions, and other creatures, before my duty and thy commands; I cannot but condemn myself, as unworthy to lift up my eyes to heaven, or appear in thy presence. But whither shall I sty from thy face, O Lord, my God? Where shall I hide myself from

thy anger? Is there any that can make my peace for me? It is only from thy goodness I can expect this bleffing: For art not thou my Father whose mercies are infinite, whose compassion knows no bounds? And I, though unworthy of the name of thy child, acknowledge no other Father but thee, my God. Wherefore I make halte to the feet of thy mercy, and there prostrate, befeech thee, by thy Almighty Power, by thy Wifdom, by thy Goodness, to pardon, purify, and discharge me from the guilt of all my fins. Receive me again into thy favour, and by thy grace confirm me in all good, that my foul may be entirely possessed by thee, and thus prepared for glory: And that my peti-tion may find acceptance, I appeal to thee, fweet Jesus, Son of the living God, who hast been pleafed to take upon thee to be Advocate and Mediator betwixt us finners and thy Eternal Father, humbly befeeching thee, by that infinite charity which brought thee from heaven to the ignominy of the cross, and by thy precious blood which was there spilt, that I may here partake of the benefit of thy sufferings, and be cleansed from all my offences; that by thy assistance, I may sincerely repent and amend all my failings; that, thus dying to myself and the world, I may live only to thee, and never fuffer

either passion or pleasure to divide me from thee any more.

LAS, my God, how is it that I have fo often offended against thee, my Father! Thou feest, Lord, there is neither goodness nor health in me, have mercy therefore on me, and heal my foul, because I have finned against thee. Heal me, O Lord, and then I shall be made whole; fave me, and then I shall be secure; for in thee only is my hope and my strength. Alas, my Lord God, how many and dangerous are my wounds! how great is my weakness and mifery, for the curing of which thou wast crucified and flain! and to whom shall I complain of all these my evils, that are against me, but to thee, Lord, the Saviour and Redeemer of my foul? Be merciful therefore to me a sinner: Jesus, Son of the living God, have mercy on me, for nothing is more pleafing to thee, than to have compassion on those that are miserable. Restore me to thy favour, receive me again into friendship, and cast me not off for my offences; for what can I miserable creature do, but offend? And what canst thou, O infinite goodness, do, but have mercy and spare? Spare me therefore, according to thy great goodness, and give me now tears of repen-

tance, that I may mourn for the evils I have committed; give me time and fincere contrition, that I may heartily grieve for having finned against thee, my God, my Creator and Redeemer. Soften this my hardened breaft, enflame my frozen heart, that I may with forrow repent for not loving, nay, for dispising, for offending thee, my Lord. What shall I do, O God, to serve thee, who am so miserable and full of iniquity? I fee no hopes of amendment, whill I behold myself; all my trust and confidence must be in thee; help me therefore, O Lord, and be thou the strength of my foul, that I may now detest and forfake all my past evils; that I may master my passions, reform all my evil customs, and, by a true change of life and manners, be entirely united to thee, and by thee live for ever. Amen.

To thee, O merciful Jesus, in the bitterness of my soul I come, beseeching thee
to have compassion on me, and deliver me
from my sins; despise not, O God, the
cries of this lost sheep, reject not the sighs
of this prodigal child, who desires now to
return home to thee, and be received again
into the number of thy servants; Lam sorry
for all the sins I have committed against
thee; I detest them all here in thy presence,

come to the knowledge of any other

I vj

because I love thee above all things; and honour thee as my God, worthy of infinite love. And for this reason I now firmly purpose to suffer all evils, and even death itself, rather than wilfully confent to fin: I resolve to make an exact confession of my offences, faithfully to discharge whatever shall be enjoined for my punishment or amendment, and carefully to avoid all occasions of fin. And, if any thing be wanting of true contrition in this my forrow, may thy facred paffion, O bleffed Jesus, thy precious blood and infinite merits, fupply all the defects of my weakness; for it is in thy death I put my trust; through thee I firmly hope to obtain pardon of all my fins, and grace to overcome my vicious customs, and persevere to the end in these good resolutions I have here made before thee: As therefore it is by thee I come to the knowledge of my mifery, so by thee my good purposes and forrow for my offences must be perfected. May the fire therefore of divine love now enflame my foul, and confume in me whatever is there difpleafing to thy infinite goodness. Sanctify my heart, purify my affections and defires, that, dying to myself, I may ever live to thee, and depart at length in thy grace. Amen's the language would be to adjust to

Such as go to confession over night, or otherwise have time, may use the following Aspirations either before or after confession, and with benefit to their Souls, if they consider and pause on them as they go. and desired than return to any lericer,

nets and due the collection

N / Y Lord and my God, I am a most vile IVI finner, and unworthy to appear before thee, but have mercy on me, and fave me. I

O God, my chiefest good, how far have I gone from thee by my fins; how have I dwelt at a distance from thee, in the region of mifery, where I had quite loft myfelf!

Most loving father, I have finned against heaven and before thee, and am not worthy to be called thy child; make me as one of thy fervants, and may I for the future be ever faithful to thee.

It grieves me O God, that I have finned against thee; I am heartily forry, for the many times I have transgressed thy law : But wash me now from my iniquity, and cleanse me from my fin. HIL LAND

I deteft now my fins, O Lord, and abhor all my wickedness; I confess my ingratitude and feek refuge in thy mercy.

Wash me, dear Jesus, with thy blood, and purify my heart from all the filth of fin; heal my foul that lies maimed and wounded,

and dispise me not, though unworthy.

From this moment I purpose no more to offend against thy precepts, nor consent to fin; rather let me fuffer pain, and infamy, and death, than return to my former wickednefs, and live thy enemy.

Loving father, affift me by thy grace, that I may bring forth worthy fruits of repentance, and not fuffer my fins to go un-

punished.

hir left do valuta I have wandered like a sheep that is gone astray; but I hear thy sweet voice crying after me. Thou haft gone after many lovers, but return to me, and I will receive thee yet again, with south a rather army of should

heaven and belove thee, and assurdenced by be called the could: • He are see enter selfe

Now I begin, O Lord, now I begin to live; not trusting in my own strength, or in the resolutions I make, but in the multitude of thy mercies. O God, perfect now thy work-

thou haft begun in me.

Thou hast given me understanding and grace; but I, wretched finner as I am, how have I ungratefully abused all thy gifts! and yet now with all the tenderness of a loving father, thou recallest me from fin, and refcueft me from hell.

My foul is full of anguish and confusion at the thoughts of my many sins, whereby I have offended thee, my merciful Redeemer, made myself a slave to the devil, and pro-

voked thy anger against me.

O that I had never transgressed thy commandments, nor fallen into so great misery and calamity! O that I had never sinned! Happy those souls who have preserved their innocence, and never lost that grace they received at the font.

Now I resolve, with thy help, to be more watchful of myself, to amend my failings,

and fulfil thy law bod you work on the lead

Look on me with the eyes of mercy and blot out my fins; forgive me what is past, and, through the bowels of thy infinite goodness, secure me by thy most efficacious grace, against all my wonted failings for the time to come.

How flothful and careless have I hitherto been! I have deferred my repentance, rejected thy helps, contemned thy visits, been deaf to thy calls: And now, Lord, what shall I do? It grieves me that I have offended thee; have mercy on me.

Lord, be merciful to me, a finner: Jesus son of the living God, have mercy on me.

Sovereign Lord of my Life, behold thou feest there is nothing good in me, nor health in

my foul: I am miserable and blind, and without thee, O God, I can do nothing. thee, my ownerful revelerant.

myself a laye. In the devil, and gro-

My fins exceed in number the fands of the fea, and I am most unworthy, I confess, O Lord, of all thy mercies; But thy goodness, however, is above all my offences.

Thou hast faid, Lord, there is joy in heaven for one finner that does penance. Give me now grace truly to repent, and let heaven

rejoice in my amendment.

Is it not thou, my God, who wilt not the death of a finner, but that he be converted and live? give then that spiritual life which I want; for behold, O my Lord, I fincerely defire to live.

Thou camest, my redeemer, not to call the just, but finners to repentance: Behold here a miserable sinner before thee, draw him powerfully to thee. The bounded by and I had

Have mercy on me, O God, according to thy great mercy, and according to the multitude of thy tender mercies, blot out my iniquity.

Sprinkle me with thy blood, and I shall be

made whiter than fnow.

Create in me a clean heart, and renew a right spirit within my bowels.

Dear Redeemer of my foul, how long turnest thou thy face away from me, and bringest thou no relief to my forrows!

Behold the prodigal child, nay worfe than the prodigal: Have compassion on me, father, cloath me with thy grace, and receive me

into the arms of thy mercy.

Let not thy blood be spilt in vain, my dear Saviour, but now may it bring forth in me the fruit of a fincere repentance, and open me a way to life everlasting.

consisted this wife bett Multiple of the on that

How great is thy goodness, Lord, who hast so long spared this unworthy sinner, and with so much patience waited for his amendment!

THE THE FIRST

What return shall I make for this thy infinite mercy! But ask this one mercy to be added to the rest, that I may never offend thee more.

This one thing I earnestly beg of thee; hear me, Lord, and may I for the future ever renounce my own ways to follow thine.

Come, Lord, into my heart, and cast out from thence whatever thou knowest prophanes

or defiles that thy temple.

Destroy and root out all that is displeasing to thee; and lay in me the foundation of a new life. I confess I have sinned; but, if thou wilt, thou canst make me whole. Heal, most loving

Father, this my fould is its on node figured

O that I were free from all vice; that I could regulate my fenses, govern my thoughts, and moderate my affections! O that I were truly composed, and orderly both within and without! But when shall I be thus happy, when thus pure in thy sight? Lord, I will labour and take pains to reform myself, and I beg thy assistance for this work: But, if I find not that good effect as I desire, I will still go on in my duty, and wait with patience and humility, till thou shalt please to give a blessing to my endeavours: Help me, O Lord my God, and have compassion on this sinful soul.

Besides these or the like prayers, those, who have capacity and parts, may do well to stir themselves up to contrition, by a serious consideration of the many enormities and indignities of sin. First, As it is a rebellion against God. 2dly, A detestable ingratitude. 3dly, A contempt of his holy will, and the preferring our own will before the will of God. 4thly, As it is an horrid offence and injury against God, for which no pure creature, either man or angel, can make satisfaction. 5thly, As to the dreadful effects of sin in heaven, in earth and hell,

in angels, in man, nay, even in God himself, whilst it was for this the Son of God became man, and fuffered the death of the cross. Who then can worthily deplore fo great an Of the second part of the Sourament of reality

Q. When a penitent bas gone thus far, and has now reason to hope, that he is truly sorry for his fins, and detests them, may be then go to confession, with mesting all aread blueur

A. He ought not to forget his purposes and resolutions of amendment; and for this end confider what pains, how frict a watch, how great diligence is necessary for this work; as likewise reflect on all the occasions of his fins, and refolve effectually to avoid them; for it is a rashness to undertake and resolve on a work unless he likewise considers of the means and ways by which it is to be effected: And, having feriously done this, he may then go on to confession. contellor can collibly underland the flate

of the penitent's confidence. Thee all gien on earth reight hay the forme. And therefore, That he coquire what particular caute nextee to want or certain druce tions: and, tavenged to read wheeled of a raticular ration is accorded to the same raticular in So that talked of according bi-what talked of according bi-what talked of the same should be satisfied as the should be said to the same should be said to the said to the same should be said to the same should be said to the sai creek, let him he whether his fault was in

mea, and him ed. qla HO of the croth.

Of the second part of the Sacrament of penance, viz. Confession.

Q. ARE there any particular directions you would have the penitent observe in rela-

tion to this part of the Sacrament?

A. There are some set down by St. Francis Sales in his Introduction, which he ought to remember: As first, That he make not up his confession with negatives or general salings, as some do of custom, saying, I have not loved God as I ought; I have not prayed with so much devotion as I ought: I have not been so patient as I ought: For, in these general accusations, there is no particular sin mentioned; nor any thing by which the confessor can possibly understand the state of the penitent's conscience, since all men on earth might say the same. And therefore,

cause he has to make these general accusations; and, having discovered where the fault is, to accuse himself of it in particular: So that instead of accusing himself of not having prayed with so much devotion as he ought, let him see whether his fault was in admitting voluntary distractions, in not chusing a convenient place, time, &c. and, as he shall find himself faulty, so let him accuse himself.

for excuse, for the doing a prejudice, so and so in other fins; by this means, he clearly lays open the state of his soul, and the confessor was for excuse, for the doing a prejudice, so and so in other sins; for, by this means, he clearly lays open the state of his soul, and the confessor knows how to prescribe proper remedies for his sins.

4thly, That in all mortal fins he discovers the number, that is, how often he has fallen into each fort of fin; for, without this, the confessor can make no judgment of the state of his foul, there being a great difference betwist committing a fin twice or thrice, and twenty or thirty times: And, if a person cannot exactly recollect himself as to the number, let him, upon due reflection, make the best guess he can, and fincerely lay it open in confession, as near to truth as he is able. But, if it be fo, that the penitent has lived in a finful state for any space of time, and frequently fallen into any particular fin, he needs not then think of mentioning the number of his offences, but rather the length

of time, in which he has lived in that finful flate. As if a highwayman should repent, that has lived many years in the practice of that fin, it would be impossible for him to call to mind the number of his crimes; and therefore the surest way of letting his confessor see the state of his conscience, will be to declare how many years he has lived in that sinful practice: And so likewise of those

who have lived in any other fin.

5thly, That he explain fuch circumstances as change the species or nature of the fin, or at least considerably aggravate it: And therefore, because there is a great difference betwixt robbing a church, and another place; betwixt cheating, or stealing five shillings, and five hundred pounds; betwixt a married person and fingle, in sins of impurity; betwixt defaming a neighbour out of malice, and by heedlessness, in a matter of little or great concern; betwixt quarrelling with a stranger and a father; betwixt remaining in a fin, as of anger, revenge, &c. a quarter of an bour, five bours, a day, a week, a year: Therefore ought the penitent, in confession to explicate these circumstances as distinctly as he can; and if he, willingly and on purpose conceals them, he makes his confession void by not fincerely laying open the guilt and flate of his foul, and appoint and to restaur

of other circumstances, which are impertinent to the fins he confesses, and wholly unnecessary at that time.

fault of any third person, for though he does well to confess his own sins, yet he ought to

accuse no-body elfe.

8thly, That he fail not to make an entire confession; that is, that he exactly confess all the mortal sins, which upon a due examination, he can call to mind, be they never so secret or infamous; be they in thought, word, or action; because he that willingly conceals any one mortal sin, either through shame or malice, makes his whole confession void, and is guilty of sacrilege, by abusing this sacrament, and lying to the Holy Ghost.

Q. I understand these directions, and think them necessary to be observed: But, when I consider how difficult it is to our nature, to acknowledge and confess our own secret and hidden faults, I cannot but think many penitents, through shame, delay going to confession, and, when they go, are tempted to make impersect and sacrilegious confessions. And what will you say to one that lies under this temptation?

A. I own nature inclines this way, but it is a corrupt nature, such as not only in this case, but every where, and at all times, is

averse to the commands of God; and, whoever yields to it in this point, must needs be taxed with a great weakness, with indifcretion and folly; for, if he confiders the thing aright. I think he has no reason to be ashamed. because, though there be shaine in the fin, yet there is no reason to be ashamed of the repentance and amendment of the fin. Now. when a man goes to confession, it is to manifest his repentance for fin; and, whilst this is fo good an action, and fo acceptable to heaven, that it makes the angels rejoice, why shall he be ashamed, and not rather go with

iov and comfort.

And, though he may be under fome apprehension, because of his ghostly father, to whom he owns his past guilt and present repentance, yet no thoughts of shame ought to discourage him from going to him, because his confessor is obliged to secrecy by all laws, both divine and human, and cannot violate this feeret, but he makes himfelf worthy of death before God and man. And there is no danger of his being feandalized, though the crimes acknowledged be never fo foul; because, though he must necessarily be concerned, when he knows any one to continue under the guilt of fin, yet he cannot but rejoice when he finds the fame forfaking his fine, and, by repentance, returning to a

new life: Then it is, that, like the father of the prodigal son, he expresses more joy in the return of such a sinner, then in the good life of others, who stand not in need of repentance; for there is more satisfaction in the lost sheep that is found, than in the ninety-nine that never went astray. It being then in the power of a repenting sinner thus to make heaven and earth, God, angels, and man to rejoice, I think he has but little

reason to be ashamed of doing it.

And, if he be ashamed, yet still ought he to do it in punishment of his fins, which, it may be, justly deferve an eternal confusion and difgrace; for it is a much better choice to blush, and be ashamed for one moment, before a ghostly father, than to be exposed one day to public confusion, in the presence of angels and men, and fo to begin eternity. GOD knows his crimes already; and, if he requires him to lay them open before his minister, it is for their cure; and he ought to look on this as a great mercy, that for the pardon of fuch fins, for which he deferves hell, God should require no more of him than this. If a criminal, guilty of death, were to have his pardon for owning his crimes in private to his judge, would not he be discharged upon very easy terms? What reason then has a sinner to think much of Vol. X.

the like easy conditions, which God here offers him for the release of his sins?

Q. It is very reasonable what you propose, and he must be very weak and inconsiderate, who keeps off from his duty on this score, and ventures a public condemnation to avoid a private accusation: But is there any thing else you have to put the penitent in mind of, before he

goes to confession?

A. Nothing; but again to recommend to him, that he be careful in having a true detestation of all the fins he shall confess, be they never fo little, with a firm resolution to amend them; for it is an abuse (says St. Francis Sales) to confess any kind of fin, be it mortal or venial, without a will to amend, fince confession was instituted for no other end. I have no more particulars to burthen him with at present; and therefore being thus prepared, I would have him, in the spirit of humility, go to his confessor, and confequently not in any vain and light ornaments, but as one who is presenting himself before the judgment-feat of God, and as a finner, who comes humbly to implore mercy and pardon. Thus St. Charles Borromeus strictly commands.

At Confession.

BEING come to his spiritual director, he is to kneel on his right side, if it may be, with his face towards the side or back of his seat; and, having made the sign of the cross, ask his blessing, saying, Benedicite; or, Pray give me your blessing; then begin the Consiteor in English or Latin, till he comes to those words: Mea maxima culpa: Through my most grievous fault; and so, without any other preamble, make his confession thus:

Since my last confession, which was a week, fortnight, or a month ago, I accuse myself, that — And, having fincerely and briefly declared all he can remember, he may conclude thus: For these, and all my other sins and imperfections, which I cannot call to mind, I am heartily sorry, purpose amendment, and humbly beg pardon of God, penance and absolution of you, my ghostly father. Then humbly bowing down, go on with the rest of the Consider: Ideo precor B. Mariam semper Virginem: Therefore I beseech the Blessed Virgin Mary, &c.

Having thus finished what belongs to his part, let him attentively give ear to the advice of his director, and, when he gives ab-

K ij

folution, endeavour to humble his heart with all possible forrow and contrition.

After Confession.

Q. WHAT is to be done by the penitent,

when he comes from confession? A. He ought to retire a while, and first, In hearty prayer give God thanks for the benefit received in this facrament. 2dly, Renew his good purposes and resolutions, and reflect on the great obligation he is under, of avoiding all the fins he has confessed, and, in particular, consider again what it is he is to do for the amendment of all his failings, but especially those he apprehends most dangerous, and finds himself most subject to; for if a person, as soon as he has done his confession, thinks on more of his fins, of the danger he is in of relapfing, and of the means he is to use for the avoiding them, I think fuch a one does his work by halves, and will very likely foon find it undone again. And therefore, 3dly, He ought to humble himself in the presence of God, beg grace and strength from above, whereby he may be enabled to do his duty, flee all occasions, and resist all temptations to evil, and own his own weakness, that he has nothing in himself to trust to; then offer

himself to the Divine Protection, and not depart, till he has begged pardon for all the desects in his present or past confessions, to be supplied through the infinite merits of Christ.

Q. Then you do not approve of those, who, as soon as they come from confession, run immediately to their other affairs, or engage in unne-

cessary talking, &c.

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A. There may be extraordinary accidents or circumstances, which may excuse some in doing thus; but, if there be any that do it willingly, and by choice, besides the great indecency, I look on them as failing in all those points of their duty now mentioned, and, as they expect God's grace for the amendment of their sins, are bound to begin a better method.

Q. What prayers are proper after confession?

A. Such as you find in your ordinary prayer-books for that time. I will set down some of them.

Prayers after Confession.

I RETURN thee, O loving Father, all the thanks I am able, for that thou hast admitted me to this sacrament, and, letting thy mercy take place of thy justice, hast cast all my sins out of thy sight: Give me now

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thy grace, O Lord, that, by a fincere and perfect contrition, my repentance may be like that of David and Peter; that, my offences being now remitted, I may hereafter continue faithful in thy fervice. must be the work of thy Divine Assistance; for, without thee, my foul will remain barren, hard, and dry, like earth without water. I am truly fenfible of my own weakness, and being destitute of all that is good, or can any ways be acceptable to thee, the only comfort and confidence I have, is to lift up my eyes to my Redeemer, and offer to thee, my God, his tears and fufferings, that thy justice being satisfied with this oblation, thou mayest open to me the gates of mercy, and receive me into thy grace. Look on me with thy eyes of pity, and have compassion on my miseries, O meek and merciful Lord; strike this my hard and stony heart, that I may break forth into a fountain of healing waters, the waters of true contrition, with which my foul may be cleanfed and purified. Perfect the work thou hast begun in me, for I am thy creature; and grant the confession I have made, may find acceptance in thy fight, and that whatever is wanting in it, through my weakness, may be supplied by thy goodness and mercy. Thy mercy I implore, and by it beg pardon

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for all my fins, here firmly purposing, in thy presence, to avoid all that may be displeasing to thee, and with all diligence to apply myfelf to the practice of virtue; and I hope thou wilt not deny me thy affistance, O Lord, fince thou hast promised never to forfake those that trust in thee: Permit my heart to be no more feized, and blindly carried away with the follies of this life: Permit me no more to experience my own weakness in my wonted relapses; it is high time I should be now converted from my evil ways, forfake my errors, amend my failings, fince hitherto fo many days and years have gone away in good purposes, but with very little improvement of my foul. Command, therefore, O Sovereign Lord, this my rebellious heart, and force it to a compliance with thy law; break all my passions, rule my affections, direct my defires, strengthen all my good endeavours, and give ear now to this thy unworthy fervant; let not my wickedness make thee forget thy goodness; for though my fins call for justice, yet thou hast still mercy whereby thou canst fave, and once more receive me into thy grace, my God, my Lord, and all my hope, who livest and reignest for ever and ever.

O God of mercy and pity, having now, through thy gracious goodness, disburthened

K iv

my conscience of the guilt wherewith it was oppressed, and, in the humblest manner I was able, discovered all the fins I could think of, to thy minister, my Ghostly Father; I most humbly beseech thee to accept this confession, and forgive me all my trespasses, as well those I have forgot, as those I have remembered.

Grant me grace, O Lord, to live more carefully and diligently hereafter, and to abstain from other follies, which I utterly detest, firmly purposing, through thy grace, never any more to offend in them; especially, O my most merciful and bountiful Saviour, give me grace to withstand those temptations with which I am most infested, and to avoid all the occasions of offending thee for the future.

The just man falls seven times a day; how much reason then have I to be jealous of myself, O Lord! I fear that I shall not be true to my resolutions, having, through my own frailty and vicious customs, encreased the weakness and blindness in which I was born; yet, Lord, I hope through thy grace, and firmly purpose, by thy merciful savour, never to consent to any mortal sin, from which I humbly beg thee to preserve me whilst I live: And as for my venial sins and imperfections, I resolve to strive against

them, and trust in thy goodness, I shall at length amend them. For this end, grant me thy grace, sweet Jesus, to be exact in examining my conscience every night, as I am directed, and every morning happily to begin the day, by offering thee the first fruits of all my actions, that the rest of it may ever be

employed to thy glory.

As for the penance enjoined me, I humbly beg thy affiltance for the remembering and performing it, as I ought; and that I never forget my resolutions, or lay aside my endeavours of changing my life, till I become a true penitent, and put on the new man; that so, through the merits of thy blessed passion, I may here obtain full forgiveness of my sins, and hereafter life everlasting. Grant this, O my Lord and Saviour Jesus Christ, who with God the Father, and the Holy Ghost, livest and reignest world without end. Amen.

Q. Is there any thing more belongs to this

part of the facrament?

A. Nothing: And yet, fince confession is in order to amendment of life, I cannot but again advise the penitent, before he concludes, to make a short resection on the sins he has confessed, and of the means, by which he is to endeavour an effectual amendment. And therefore, if he has accused

himself of neglect in saying bis prayers, will this be to any purpose, if, when he goes next to prayers, he takes no more care than formerly? If he has accused Himself of offending in words, by lying, fwearing, detracting, or other indecent discourse, must not he, when he comes next into company, think fomething of his failing, to which he has been fubject, and strive to forbear, by having a stricter watch on himself; and, if he does not this, what are become of all his purposes of amendment? And if company, ill books, play, or games, have been the occasion of his offending; what will his confession and resolutions avail, if afterwards he takes no care to forfake these, and cast them off? Is it not evident his repentance was not fincere; and that, however he has confessed, yet his sin still lies at his door? This review and confideration of the care to be taken to amend the fins he has confessed, is necessary for the penitent to make every day, and ought to be a part of the examination of conscience every night; and I think there can be no better way of knowing the fincerity and validity of his confessions, than by thus enquiring, What care he takes for not falling into the like evils again. For, if he discovers in himself but very little, or none of this diligence, he may, with reason, fear his confessions have

not been so well made as they should be. It may not indeed be always in his power to amend; but there can be no excuse for him, if he does not, at least, desire, endeavour, and use means in order to it.

Q. What is your opinion then of such as have any habitual vice, or fin of custom, of which they accuse themselves as often as they go to confession? Are their former confessions invalid, because they often fall into the same sin again?

A. If such persons, after confession, use proper means, and fincerely endeavour, according to the direction of a prudent confessor, to master such vicious customs, and avoid the fins to which they are subject, and are truly concerned and afflicted to fee themfelves fo frail; it is to be hoped their confessions may be good and valid. But if those, who are subject to any vicious custom, as of swearing, cursing, drinking, or whatever else is thus abominable, go to confession, and there acknowledging their crimes, pretend to be forry, and to refolve upon amendment; and, after their going from confession, take no care to amend, nor use any means proper for the overcoming their vicious habits: Such as thefe, I think, have reason to judge their confessions to be invalid, their repentance to be false, and had much better not go to confession, than go thus ill prepa-K vi

red, and abuse this sacrament and the goodness of God. And, if they blindly deceive
themselves, and go often to confession thus
indisposed, still repeating the same mortal
fins over again, without taking due care and
pains for their amendment, they ought to be
fent away without absolution, never to be
admitted to it, till upon sufficient trial, they
give evident proof of sincere desire and endeavours of changing their lives; and till
this has been manifested in two or three confessions, it may be very proper not to allow
them to go to the holy communion. All
this is to be understood of the habit of mortal
fin.

Q. Now you are on this subject, what say you of that other more tender sort of christians, who, desirous to do their duty, upon any oversight, failing, or imperfection, presently fall into a displeasure, are disquieted, vexed, and peevishly angry with themselves, even to a sort of dejection, so that they seem ready to conclude all their en-

deavours to be to no purpose.

A. It is most certain they want patience and meekness towards themselves, and the root of this disquiet has generally something of pride and self-love in it, which makes them troubled to see themselves impersect. Let these therefore be heartily sorry for all the faults they commit; let them take pains

to amend them: But this is to be done, not in the spirit of choler, but of meekness; for such a repentance is the most acceptable and efficacious: And, if they see they amend not so fast as they desire, let them hence take occasion to humble themselves the more, and resolve to wait and go on with their good endeavours, till God shall give a blessing. Read St. Francis Sales on this subject, Part III. c. 9. Of meekness towards ourselves.

Q. One thing more I have to ask about this part of the sacrament: What if a person, after due examination, cannot call to mind some of his sins, or should forget them, while he is at confession, are these likewise forgiven by the sa-

crament of penance?

A. It is not at all to be doubted; for fince he would willingly have confessed them, if he had remembered them, and went to confession with a hearty forrow for all his offences, it is not to be questioned but God, who knows the fincerity of his heart, will accept of his good desires, and give him a full discharge. And now for the third part of this sacrament.



CHAP. IV.

Of the third part of the facrament of penance, viz. fatisfaction.

Q. WHAT mean you by fatisfaction?

A. Nothing but the performing the penance enjoined the penitent by the confessor, which, through the merits and passion of Christ, may be accepted by God, in order to satisfy for the injury offered to him in every sin he has committed.

Q. How is this penance to be performed?

A. In the spirit of true humility and repentance, and with the best devotion he is able. And therefore, if there be any that carelessy huddle over their penance, or perform it coldly, or any ways neglect or make light of it, I think they are much to blame, understand but little of the true state of a penitent, and the mercy received from God in the forgiveness of their sins; and can in reason expect but very little assistance from heaven, for the prevention of suture relapses. And what a judgment ought they to make of themselves and their confession, who, before they have sinished this last part of it, fall into their wonted coldness and wilful neglects,

and are no fooner come away from owning their past faults, but they make matter for a new confession.

Q. Ought a penitent to perform any other penance, besides that which is enjoined him at

confession.

A. The penalties enjoined in confession are generally much inferior to the sins; and therefore, when a man has duly finished that, he has still reason to fear there is more punishment due from the divine justice to the offences he has committed: For this reason the life of a good christian, according to the council of Trent, ought to be a perpetual

benance.

And as he daily preserves and renews the detestation of all sin in his heart, so he often imposes on himself some penance, either in the recital of some prayers, giving alms, abstinence as to eating, talking, seeing, diversion, &c. for the making satisfaction for the injuries done to God, which is the spirit of penance. And he is carefully to make use of all the evils that befal him for the same, and accepting willingly, and offering up, with the same spirit of penance, all the inconveniences of life, the distempers of body, troubles of mind, disgusts, losses, necessities, afflictions either public or private, and especially all the pains and hardships he is

forced to suffer, in the state wherein God has placed him. For these being as so many penances, which God sends and appoints for his punishment, there can be no doubt, but the bearing them with patience is the most acceptable satisfaction that can be made to

the divine justice.

Now this method, as it is proper for all christians, so it seems most necessary for all fuch as have an ill habit or custom of falling into any fort of fin; for if they in earnest defire to mafter this ill custom, they can have no more effectual means, than to add to their good purposes and endeavours certain penalties to be undergone, for every time they fall into the crime they defign to amend. And therefore, if for every offence were appointed a quarter of an hour's reading a good book, or praying; or giving some alms, or some felf-denial, which every one may find proper in their own circumstances, it might be hoped this might, by degrees, awaken their care, make them more watchful over their words and actions, and reftrain them at length from offending. For fince Almighty God often makes nse of this way, and by his fcourges awakens finners, and frights them from their evil, it cannot be amis for penitents to follow the same method, and hope for some good effect of these their endeavours.

At least, this their diligence will give assurance to their ghostly father, that however they may yet not be throughly reclaimed, yet that they truly desire it; whilst thus punishing sin in themselves, they professedly declare war against it, and cannot seem unworthy of absolution. And who can doubt, but they who strive thus to be good, though they may for a time find it difficult to master their perverse inclinations, will at length be favoured with succours from above, and by the help of divine grace, be proof against all the assaults of the enemy, and be much securer for the pains it has cost them to come to that state.

Thus have I, in short, laid down the principal duties of those who desire to come truly prepared to the sacrament of penance; and I hope as many as make use of these directions, will find the benefit of it in the full remission of all their sins.

A method of examination of conscience for such as confess often; according to the threefold duty we owe: First, To God. 2dly, To our neighbour. 3dly, To ourselves.

I. In relation to God.

1A, HAVE you, through your own fault omitted your morning or evening

prayers, or neglected to make your daily examination of conscience? Have you prayed negligently, and with wilful distractions?

adly, Have you well spent your time, especially on Sundays and Holidays, not in lazy lying a bed, or any sort of idle entertainments, but in reading, praying, or other pious exercises; and taken care, that those under your charge have done the like, and not wanted any instructions necessary for their condition, nor time for prayer, or to prepare for the sacraments?

3dly, Have you spoke reverently of God and all holy things? Have you not taken his

name in vain, nor told untruths?

human respects, interest, compliance, &c:

bonour, for justice, virtue and truth, and reproved such as do otherwise?

6thly, Have you refigned your will to God

in troubles, necessities, sickness, &c?

thoughts of infidelity, distrust, &c?

II. In relation to your neighbour.

First, Have you disobeyed your superiors, murmured against their commands, or spoke contemptibly of them?

adly, Have you been troubled, peevish and impatient, when told of your faults, and corrected by them? Or have you scorned their good advice, and ensured their proceedings?

- 3dly, Have you offended any by injurious

or threatening words?

fort of detraction; and whether in any matter of concern?

5thly, Or spread any reports, whether true or false, that expose your neighbour to contempt, or make him undervalued?

6thly, Have you by carrying stories backward and forward, caused discord and misunderstanding betwixt neighbours?

7thly, Have you been forward or peevish towards any, in carriage, speech or converfation?

8thly, Or taken pleasure to anger and mortify them, and provoke them to swear, curse, or any ways offend God?

9thly, Have you fcorned or reproached them for their corporal or spiritual imper-

fections?

nothly, Have you been excessive in reprehending others under your care; or have you been wanting in giving just reproof?

with their overfights and imperfections, and given them good counsel?

12thly, Have you been folicitous for all under your charge, and duly provided both for foul and body? A Smoot and appearance

their mod advects and enforced their proceed. III. In relation to yourfelf.

First, Have you been over-eager in following your own will, in defending your own opinion in things indifferent, dangerous or fcandalous?

adly, Have you taken pleasure in hearing yourself praised, or given way to thoughts of vanity?

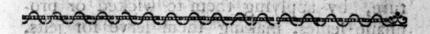
3dly, Have you indulged yourself in overmuch eafe, or any ways yielded to fenfuality? no bless minuted qualactical

4thly, Has your conversation been edifying and moderate? Or have you been froward, proud, or troublesome to others?

5thly, Have you spent over-much time in play, useless employments, and thereby omitted, or put off your devotions to unreafonable times?

their line their cornection If fuch as confess often, fall into any of the more grievous fins not here mentioned, their own memory will easily suggest them; fince it is possible for a foul that is tender, to forget any fuch mortal offence, which must of necessity afflict her, and be as a

weight upon her. And therefore it may not be necessary for them to turn over longer tables of fins, which are chiefly intended for general confessions.



An examination upon the ten commandments, proper for a general confession.

COMMANDMENT I.

A feltimentalism of other inputsion.

The first commandment is broken, first, by sins against faith: As

mysteries of christianity; of the creed, commandments of God, and the church or facraments.

2dly, Wilfully to doubt, or obstinately to

err in any point of faith.

3dly, To have delayed in embracing the true faith, for human respects, interest, fear, &c.

athly, To favour heretics, or wicked men, in supporting and approving what they do.

5thly, To read their books either with

pleafure or danger.

6thly, With curiofity to examine divine mysteries and secrets of providence by pure human reason.

7thly, To contemn or deride holy things. 8thly, To abuse the words of Holy Scripture, by applying them to wicked or prophane senses, making them serve for jests, or other ill uses.

othly, To desire to know things to come, which belongs to God only, or things past or present, which are hid from us; and, for this end, to employ unlawful means, as magicians, fortune-tellers, or other superstitious inventions.

fuperstitious observations; to employ prayers or sacred names to ill uses; to use charms,

Secondly, By fins against hope.

1st, By distrusting in the mercies of God, and despairing of pardon.

2dly, By prefuming on God's goodness

without any concern of amendment.

3dly, By deferring one's conversion or

repentance to the end of life.

danger of offending God, either by com-

pany, reading, or other ways, which is called tempting God.

5thly, By exposing one's felf, without necessity, to some corporal danger, as of

fickness, wounds, or death.

6thly, By neglecting the remedies God has appointed in these dangers, as of physic for the body, prayer and sacraments for the soul.

Thirdly, By fins against charity: As

the but rather chusing God above all things, but rather chusing wilfully to offend him, than suffer some loss as to honour, riches, &c.

2dly, By preferring the love of men before the love of GOD; as to offend GOD for fear of displeasing men, or of being jeered or slighted.

3dly. By omitting a duty for shame or

other temporal respect.

4thly, By thinking feldom of God; by being ashamed to speak of him; by not hearkening to his inspirations, forgetting his benefits, neglecting to give him thanks.

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Fourthly, By sins against the virtue of religion: As

or doing it very feldom.

adly, By praying without attention and

by wilful distractions.

3dly, By being wanting in our respect to God in time of prayer; by talking in holy places, and being there without due modesty and gravity, either in looks, words, or actions.

Fifthly, By fins against the care we are bound to have of our own salvation: As

1st, By the love of idleness, in chusing rather to do nothing, than to be employed in any commendable exercise; which is a fin that carries a train of many others after it.

2dly, By being folicitous in temporal concerns, and neglecting the means of fal-

vation.

3dly, By deferring amendment of life, or immediately defisting after having begun it.

athly, By neglecting the means of falvation; as the facraments, prayer, good works, or performing them without devotion.

The

The second commandment is broken:

1st, By the ill custom of taking God's name in vain.

2dly, By swearing what one knows or doubts to be false.

3dly, by swearing what is unjust, or prejudicial to others.

4thly, By fwearing without necessity, though the thing be true and just.

5thly, By blaspheming.

6thly, By curfing one's felf, or others; or taking pleasure in hearing others swear or curse, or provoking them to it.

7thly, By not reprehending them when

we may and ought.

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8thly, By making a vow to do what is impossible to fulfil, or to do what is evil and displeasing to God, or of doing what one never intends to do.

9thly, By breaking lawful vows, or defer-

ring to fulfil them without just cause.

The Third Commandment is broken:

or causing others to do the like, without a considerable necessity.

2dly, By employing confiderable part of Vol. X.

holidays in temporal affairs, as merchants, advocates, folicitors.

3dly, By omitting to hear mass, or not

hearing it with attention and reverence.

4thly, By prophaning Sundays and holidays, fpending them in idleness, gaming,

dances, feafting, and other recreations.

5thly, By not fanctifying a confiderable part of these days in reading, praying, and not taking care that those under your charge do the like.

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The Fourth Commandment is broken:

1st, By children not giving due respect to their parents, or by despising them, either in their heart or actions.

adly, By not loving them, but wishing their death, or other misfortune, and for-

faking them in their necessities.

3dly, By not obeying them, or not doing it readily, or by obeying them in things unlawful.

By flighting their reprehensions,

and refifting their corrections.

5thly, By putting them into passion, and

not taking care to pacify them.

6thly, By not executing their last will and testament, or delaying to do it.

II. By fervants; 1/2, In disobeying their masters.

adly, By failing in their trust and diligence that is required at their hands.

3dly, By neglecting the reasonable and just

interest of their master.

4thly, By letting their master suffer in any kind, through their sloth, neglect, &c.

5thly, By obeying them in things unlaw-

ful, as lying, swearing, stealing, &c.

III. By parents not performing their duty to their children: 1st, In not loving them, and supplying them in their corporal necessities.

adly, In not being careful of their falvation. 3dly, In not correcting them when they stand in need; flattering them in their paffions, or indulging them in their evil inclinations.

4thly, In being too fevere to them.

5thly, In not giving them good example.
6thly, In forcing them to the choice of

their state of life.

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IV. By masters; 1st, In not having due care of their servants, as to their life and conversation.

adly, In not being watchful over them, to reprehend their faults, make them fay their

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prayers, go to mass on Sundays and holidays, frequent the facraments.

3dly, In commanding them to do some

evil.

athly, In treating them too rudely and injuriously.

. 5thly, In not duly paying their wages.

The Fifth Commandment is broken:

ift, By anger, quarrelling, threatening, by injurious or reproachful words or actions against any neighbour.

adly, By revenge, or deliberate thoughts

or defires of revenge.

adly, By provoking, striking, challenging, wounding, or being the cause of another's death.

4thly, By keeping ill-will, bearing malice, refusing to salute, or speak to any neighbour out of hatred or aversion, or refusing to be reconciled.

The Sixth Commandment is broken:

I. By the bearing. 1st, In willingly giving ear to immodest words, discourses, songs. 2dly, By taking pleasure therein, 3dly, By not hindering or discouraging them,

when he may. 4thly, By not avoiding the

company of those that speak them.

II. By the fight. 1st, In looking on immodest objects, as on nakedness, dishonest pictures, figures, &c. 2dly, In reading dishonest books, in keeping them, lending them to others, or neglecting to suppress

them when he may.

III. By the tongue. 1st, In speaking immodest words, or such as, bearing a double sense, are apt to create impure thoughts in others. 2dly, By relating wanton stories, or wicked actions, of himself or others. 3dly, By singing unchaste songs, or reciting immodest verses. 4thly, By soliciting others to any sort of impurity.

IV. By the touch, in using indecent actions, or touching himself or others immo-

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V. By thoughts. 1st, By willingly, and with delight, entertaining impure thoughts. 2dly, Desiring to commit the fins thought on. 3dly, In resolving to commit them.

VI. By immodest actions. 1st, In occasioning pollution in himself or others. 2dly, In committing the sin of dishonesty, and whether effected by soliciting, seducing with promises, or forcing; and whether it be fornication, adultery, or incest. 3dly, In sins against nature.

The Seventh Commandment is broken:

First, By taking another's goods, and in what value. 2dly, By retaining what he knows belongs to another. 3dly, By denying his debts or wilfully delaying the payment, to the prejudice of his neighbour. 4thly, By making unjust bargains or contracts; and in this every trade and profession ought to make a strict inquiry. 5thly, By causing any damage to his neighbour. 6thly. By putting off false and not current money. 7thly, By desiring another's goods. 8thly, Not giving alms when necessity requires. 9thly, Not paying tithes. 10thly, By simony.

The Eighth Commandment is broken:

First, By witnessing what is false, or defending a false accusation, as in lawyers and solicitors; or condemning the innocent; or discharging the guilty, as judges, arbitrators. 2dly, By detraction, either in laying something false to another's charge, or reporting for truth what is only doubtful; or revealing something yet secret and unknown, though true, in prejudice of some third person, with a declaration, whether it is done out of lightness and indiscretion, or out of

ill-will; and whether in presence of many persons, and whether in a matter of great concern. 3dly, By lying; which is speaking a thing which we judge to be otherwise than we say: Whether one has a custom of it, or does it to the considerable prejudice of others. 4thly, By hypocrify, which is a lye in action.

The Ninth and Tenth Commandments are broken,

By all unlawful and wilful desires, in regard of impurity and thest, which are already set down in the fixth and seventh commandments.



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The Precepts of the Church.

TO PROVIDE WAR AND THE PARTY.

I. To keep certain appointed days holy, with the obligation of hearing mass, and resting from servile works.

II. To observe the commanded days of

fast and abstinence.

III. To confess to your pastor at least once a year.

IV. To receive the bleffed facrament at

Easter, or thereabout.

V. To pay tithes to your pastor.

The examination, in regard of these precepts, is very easy, and therefore we proceed.

Of the Seven deadly Sins.

The Sins of Pride are,

1/1, IN taking pleasure in thinking too well of one's felf, and valuing himself above desert.

adly, In publishing what he esteems good in himself that he may be esteemed.

3dly, In arrogance, by attributing to

himself the goods he has not.

4thly, In presumption and ambition, by confiding too much in his own strength, conceiting himself capable of things above him, and rashly seeking them.

of the good opinion one has of himself; and when one shews this contempt by words or actions, and by being severe and exacting

on inferiors.

6thly, In want of submission to superiors, by disobeying them, blaming their conduct,

or murmuring against them.

7thly, In not acknowledging his faults; or when confessing the fact, one maintains he has done well, or at least alledges false excuses, and unjust reasons.

8thly, In contempt of admonitions and

corrections.

9thly, In obstinacy in one's own opinion.

11thly, In hypocrify.

know things prejudicial to our falvation.

13thly, In ingratitude.

The fins of covetousness, tuxury, and sloth, have been examined above in the first, sixth and seventh commandments.

The Sins of Gluttony are,

In eating or drinking to excess, as far as they are prejudicial either to our health or our reason, or any way scandalous or of ill example?

The Sins of Envy are,

1st, Trouble at the good fuccess of one's neighbour; or when one endeavours to do him a diskindness, or speak often against him, to diminish the esteem others have of him, or create in them an ill opinion of him.

adly, When one rejoices at his neighbour's

harm.

The Sins of Anger are,

uf, Not to indure any thing contrary to our inclinations.

away by the motions of wrath, against those that give us any trouble.

adiy, To proceed to quarrels, injurious language, oaths, curses, threats; to revenge,

or the defire and wishing for it.

4thly, Not to pardon injuries, or be reconciled to enemies, or with such of our neighbours, with whom one has had some misunderstanding or falling out. The Examination of Sins, which one commits in the Person of Another.

and any and any and the

If, IN doing an evil action, or what is esteemed to be so, in the presence of others; and more especially, if it be done with a design to stir up others to sin.

adly, By compelling them to evil, by fome

force. The istantian in the attitude I Al

wicked action, by money or otherwise.

people, that they be not discovered or punished.

5thly, In sharing in any evil, whether in the action or profit arising.

6thly, In not hindering evil, when one

may.

7thly, By teaching one evil, which he knew not before.

8thly, By commanding, counselling, soliciting, threatening, or other ways provoking another to ill.

9thly, By approving evil actions, and praifing them who do them.

10thly, By bragging of fins he has com-

mitted, or of fuch as he never did.

others, or any ways exposing them to scoffing or scorn.

12thly, By fowing discord amongst others, either by false or true reports, and by endeavouring to keep up a misunderstanding amongst them.

care; not reprehending or chastising them, when necessity requires; but permitting

them to live as they pleafe.

14thly, By not giving fraternal correction, and charitable admonitions for the prevent-

ing of evil.

There are, besides these, particular fins belonging to every state, trade, profession, calling, upon which every one ought to call himself to an account, and see how far he has been wanting in any part of his duty.

This examination of conscience may be very proper for those pious christians, who, following the advice of St. Francis Sales, once every year take a general review of the estate of their souls, of their passions, affections, inclinations, habits, so to see, whether they advance or go back in the way of virtue; and, after baving repaired all the defects of the year past, by a general repentance and confession, enter upon their duty again with new vigor and spirit, which is a very commendable practice.

INSTRUCTIONS

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COMMUNION.

CHAP. I.

THE TAX SECRETARY ASSESSMENT OF THE PARTY OF

Of some General Preparations before Re-

Q. WHEN a person has by a good confession obtained pardon of his sins, is he upon this duly prepared to go forthwith to the holy communion.

A. There may be circumstances in which this may be allowed; but it ought not to be done by those who have opportunity and liberty of doing otherwise. And therefore, I must needs say, I cannot but greatly disapprove of those who make it their general practice of tunning from the confession seat to the com-

munion table, without taking time to make any particular preparation for this latter and greater duty.

Q. What may be your reason for disallowing

this practice.

A. I have hinted it to you already; and it is, because though consession be a preparation for receiving the sacrament; yet there is still another preparation necessary for those, who desire to partake of all the fruits, that may be gathered from this tree of life; and such as neglect to add this preparation to the former, I cannot but fear, are deprived of the better part of this fruit. What this preparation is, I will set down in the next chapter.

Q. How long time then do you require betwixt

confession and communion?

A. There are some, as Granada, &c. who think it proper for a penitent to go to confession three days before he intends to receive. And this may be very convenient for such as are subject to any habitual sin, that so, in that time, they may make some trial of themselves and of their good purposes which they make of amendment: And believe me, those who dare not trust themselves and their good endeavours, under the assistance of the divine grace, so long, I fear will prove no extraordinary communicants by going sooner, and

feem to think not of taking much pains in order to amend.

Q. But for others, who are subject only to

ordinary failings, what do you advise?

A. It is a very good practice, to go to confession the evening before, and receive next day. The Vigils and Eves of festivals are penitential days, and feem intended by the church, as for fasting, humiliation and prayer, fo likewife for repentance and confession too; and I could wish all those, who have convenience of doing it, would not fail of complying with this intention of the church, instead of putting off their confession till the next day of the festival, by which they shorten their time of preparing for communion, and are on great folemnities doing works of penance, which are designed for joy, praise and thanksgiving; and this is most certainly a perverting the order of things, and nothing less than a solecism in devotion.

Q. But what must they do, who have not

this opportunity.

A. I could be well satisfied, if all would do it, who have the opportunity, but the misery is, these days of preparation, as Vigils and Eves, are too generally abused, and the spirit of the church is in this point almost forgot: For, though they are observed with fasting, yet this is done with so much liberty, variety and

eale, that it has now more of a formality in it than of a penitential work. But, as for any thing elfe, who can fee any diffinction betwixt these and any other days of the week? Those who have leifure are seen at plays, at the park, and their games; and it is well, if fometimes they carry not on their diversions fo long, till the holiday breaks in upon them. And for fuch, whose business is to work, labour, ferve, or wait on others, they are so much taken up on these days, above any others, that they are generally then in a hurry: Preparing indeed; but it is, that either the house, or those that command it, may appear in their boliday vanity. So that, whilst the church piously designs these days for christians to prepare their fouls for the worthy celebrating the enfuing folemnities, her intentions are wholly perverted. There is a clean bouse, forsooth, vain dresses, and variety of dishes to be had on bolidays, and it is in preparing of these the Eves are taken up: Nay toiling till midnight often will not do, but they must borrow a piece of the holiday too.

Q. And is not this the reason why so many servants are so ignorant, and defective in their christian duties, in going to the sacraments in due time and manner as they ought.

A. This is something from our purpose at present, but however, in a word, I think it is: And it were to be wished, that masters and mistresses of all families would duly confider it, and not let their unnecessary affairs, however coloured with the fair pretexts of decency and order, take place of greater duties, and on days appointed for this end, rather fee that their fervants take some care for their fouls, than be wholly employed in preparing houses, dishes and dresses. But let them look to this, as they are to answer it at the last day; for I cannot but think it will be feverely charged upon them, if they do not allow their fervants convenient time for wellpreparing for the facraments, and likewife fee them do it: But I return to your former question, and my advice is

That such as cannot possibly go over night to confession should go as early as they can next morning, so that they may have some considerable time wherein they may wholly employ their thoughts in preparing for communion, and not make one work of both.

Q. What think you of those, who having but little leisure, are altogether taken up in the time betwixt confession and communion, in saying their penance.

A. For such as go over-night to confession they do well to perform their penance that

evening. But for those who are straitened in time, I think after confession, they should wholly turn their thoughts in disposing their soul for receiving, and let their penance stay till afterwards, though not to put it off long, or neglect it: For it seems very improper to go saying the penitential psalms, &c. to the communion table, which requires a more peculiar fort of devotion, to prepare for that divine banquet.

Q. What is your opinion of those, who for the most part of the time betwint confession and receiving, are with great fears and solicitude considering whether they have not omitted some things in confession, and are disturbed with distinctives and scruples about this point; so that though they regularly apply themselves to prepare for communion, yet this ever runs in their mind,

and in this kind of disquiet go to receive.

A. They stand in need of a discreet director, to deliver them from this mischievous indiscretion: For though the care and concern for making an entire confession be a great duty, when one is preparing for the sacrament of penance; yet when he is come from confession, and is now preparing for the communion, then that same care and concern is generally nothing better than a temptation, and the voluntary admitting such solicitous thoughts, under the colour of fear-

ing to go unprepared, is a deceit of the enemy, and the most certain way of doing what he pretends to fear; that is, under the notion of preparing, to go most certainly, in some manner, unprepared.

Q. But if after he has done his confession, there comes into his mind any mortal sin, which till then he had forgot, ought not he to return to his director, and confess it, before he receives?

A. In this case indeed he is bound to do fo: But there is a difference between one. to whom this happens by accident, and the other you spoke of before, who is of that anxious temper, that he has never done confessing, who is afraid of every fancy, and is in that disturbance, that he cannot tell but every flying thought is a mortal fin. Such an one as this ought to be restrained from going again to confession upon every fright, and is to be encouraged to rest satisfied in doing according to the direction of his ghostly father; for this is certainly the best rule he can follow; for whilft he fees himfelf fubject to frequent and unreasonable frights, he has reason to suspect his own judgment: And on whom ought he then to depend, but on his ghostly father, whose office it is to direct those under his care! and therefore, if he orders him to have little regard to all fuch disquieting thoughts, and bend

all his endeavours to go on with the work he is about, rather than be thus ever looking. back, he ought to have a confidence, that his only way of doing right, is to do according to direction. And if he cannot acquiesce in this, but is still perplexed with fears and ever running to his confessor, it is an evident fign, that it is not fcruples he is fick of, but pride, felf-love, obstinacy, and felfconceit, who, in a case wherein he evidently stands in need of direction, cannot yet fubmit to be directed, but is more ready to hearken to his own fears than the judgment of his pastor; and so goes even to the sacrament with a certain disquiet of mind, which requires the greatest serenity and peace.

O. I understand you very well; and it seems but very reasonable, when one is going about so great a work, as is the receiving the blessed sacrament, he should not then be saying his penance, or disturbing himself unreasonably about confession, but turn all his thoughts and endeavours to prepare his soul, and sit it for the worthy receiving so divine a guest. But now tell me what that preparation is, and what

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is the devotion proper for that time.

CHAP. IL.

Of the devotion proper before receiving the Holy Communion.

A. WHEN a person, by a good confesfion, has cleanfed his foul from fin, and effectually taken care, that there be now no danger of bringing the author of life into a place of darkness; and having farther endeavoured by prayer, meditation, and other holy exercises, to free himself from all affection to venial fin; and that his heart be not moved with any fort of passions or affections, which may hinder him in his application to Jesus Christ; because though these defects render him not altogether unworthy, yet they confiderably diminish the fruits of the holy communion, and cause many ill effects and indispositions, very prejudicial to the foul; when a person, I say, has used his best endeavours to go thus far, he ought then to apply himself to such devotions, as feem more nearly to dispose the foul for the holy communion.

First, he is to propose to himself the right end, for which he is to communicate; and this ought to be the same for which

Christ instituted the communion, viz. That Christ may abide in us, and we in him; that fo, by receiving the bleffed facrament, he may receive the spirit of Christ and be transformed into him, that is, live as he lived, with the fame charity, humility, patience, obedience, poverty of spirit, &c. that being thus dead to sin, the life of Christ may be truly manifest in him.

To this general intention he may add fome particular end, as to obtain grace for the mastering such a failing, relisting such temptations, advancing in fuch a virtue, in thanksgiving for such blessings, &c. and never omitting, as often as he approaches to this holy facrament, to renew the memory of Christ's passion, and give him thanks for the inestimable benefit of our redemption.

Q. When he has thus proposed to himself the end for which he is to communicate, what is he

to do next?

A. He ought then to think of putting his foul into fuch a state, as may render it a becoming and most acceptable habitation to his Redeemer, whom he intends to receive: For though his foul be fo far prepared by confession, as to be purifyed from the filth of fin, yet it ought still to be adorned and fet forth, to make this preparation complete; As, when a palace is making ready for a prince, it is not fufficient to cleanse it from all that is soul and unbecoming; but there is still, besides this, a necessity of royal furniture, and such ornaments, as are suitable to the personage that is to be received in it. Thus, when a soul is preparing to become a palace for the king of heaven, it has all its silth indeed cast out by contrition and a good confession; but where is still the royal surniture, the ornaments that become this abode of the divine majesty?

Q. It is true, this is very necessary; but

rubat are these ornaments?

A. You may be fure they must be spiritual ones, and fuch as are most acceptable to God; and fince he has above all things recommended to us, that we believe in him, that we put our trust in him, and love him above all things; it feems very necessary, that, before a person goes to the communion, he should for some time, exercise himself in these virtues, that so, when our Lord comes into his foul, he may find it quickened by faith, raifed up by hope, and enflamed with charity; for these certainly are the ornaments, this the furniture most proper for a foul, that defires for to give a grateful entertainment to her Lord. To these may be added acts of other virtues, as of humility, fear, thanksgiving, &c. which will likewise

help to adorn, and he as incense to perfume the house, wherein this heavenly guest is to be lodged. I will here fet you down a form, according to the most approved authors, in which these virtues may be practised, to help you, in order to prepare your soul for the communion, which you may use according to your devotion and leifure, not running them over in halte, or as faying a talk, but with all the attention and recollection of your foul, defiring you ever to remember, that the facraments work their effects, according to the disposition and preparation of the receiver: So that it is here, as with those who go to the sea to fetch water, every one bring according to the measure of the vessel they carry with them. If you defire then plenty of grace, fee you carry your heart well prepared, so large as not to be fatisfied or filled with any thing but God him felf. ne the dispersion to be executed formand

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An As of FAITH.

Y Saviour Jefus Christ, I firmly be-IVI lieve thou art really present in the bleffed facrament; I believe that it contains the body and blood, accompanied with thy foul and divinity; I acknowledge these truths; I believe these wonders; I adore thy power, which has wrought them; I praise thy infinite goodness, that has prepared them for me; and with David, I fay from the bottom of my heart, I will praise thee, my God, with my whole heart, and I will recount all thy admirable works, I will rejoice in thee, and bless thy holy name. In this faith, and with this acknowledgment, I make bold to approach at prefent to this adorable banquet, where thou bestowest on me this divine food of thy body and blood, that thou mayest fill me with thyself and thy Holy Spirit. O Jesus, grant that I may approach to thee, with that true fense of teverence and humility, as is due to thy infinite majesty. Who am I, my God, that thou shouldest work fuch great wonders for my fake? Vouchfafe, at least, that I be not altogether unworthy of them, and that at present I may receive thee with a pure heart, Vol. X.

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with a clear confeience, and with a fincere and true faith. Pardon me my fins, which have rendered me most unworthy to approach to thee. I detest them from the bottom of my heart, because they are displeasing to thee, my God; I here renounce them for the future, and I promise to he faithful to thee. Go on then, my fond, raise thyself up to go and receive thy God, and with him to receive all the favours he has prepared for thee in this divine factal ment.



Of HOPE.

In thee, fweet Jesus, I place all my hope, because thou alone art my salvation, my strength, my resuge, and the sountain of all my good: And were it not for this considence I have in thy merits, and in thy precious blood, with which thou redeemedsteme, how could I presume to partake of this banquet! Encouraged therefore by thy goodness, behold I come to thee, as a poor and infirm sheep to its pastor, as one sick to his physician, as a condemned criminal to his powerful intercessor, that, as the true shepherd of my soul, thou mayest strengthen

me, heal me as my physician, and, as my merciful advocate, deliver me from the sentence of sin and death. This abyse of nothing, which I am, calls upon the abyse of goodness, which thou art: For, though my sins are many, and very grievous; yet all these are but light, and as nothing, if compared to thy mercy, and the infinite ransom of thy blood. It is in this then, Lord, I put all my trust, and I am pleased, that in me there is nothing wherein I can hope, that so I may put my whole trust in thee. Have pity therefore on me, my Jesus, and save me, for thou forsakest none that hope in thee.



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LOW great was the force of thy love, my dear Redeemer, when being to go out of this world to thy eternal Father, thou provided ft for us this banquet enriched with the sweetness of heaven and delight of angels! It was a wonderful effect of thy goodness, so to humble thyself for our redemption as to take upon thee the infirmity of our nature. And is not this too an infinite excess of thy love, to leave us thy body and

blood for the food and nourishment of our fouls, that fo, as thou didst unite to thyfelf our humanity, we might be here the partakers of thy divinity! For this thy infinite love to us, I defire to love thee, my Jefus, who art my only comfort in this place of banishment, the only hope of my infirm foul, and above all the happiness I can enjoy in this life. I love thee with all my heart, with all my foul, and with all my ftrength; and I wish, that as every moment is an increase of my life, so it may be of the love I have for thee. This it is I defire with all the affections and powers of my foul, that as all is due, fo all may be returned to thee for this divine food, which is our refreshment, support, and strength, our armour and defence in all our miseries. And that this my love may never cease, inflame my heart with the fire of heaven, and there may it ever burn, till nature and corruption being weakened and confumed, I may be at length transformed into thee. Come, my Lord, make haste, release me once more from the bonds of fin, and prepare me for the bleffing thou art now bestowing on me. aparty, progression short world a mother, remity

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THE WAR GOVE

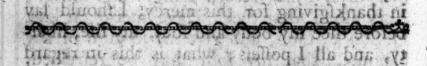
Of DESIRE.

S the tired hart pants after the foun-tains of water, so does my foul after thee, my Saviour, my Lord, and my Jefus; it longs to come and drink of those fountains which thy love has opened for my comfort and relief. Tired therefore with my own evil ways, I now return hungry and thirsty; I cry aloud after thee: Have mercy on me, O Son of God, and give me to talte of thy banquet, that my foul may be refreshed.

O that I had the affections of the blessed fpirits above, that my foul may truly thirst after thee, the fountain of life, fountain of wildom, fountain of eternal light, the impetuous torrent of celestial happiness. O that my foul did truly hunger after thee, the bread of angels, the food of bleffed fouls, that all that is within me might be delighted with the talte of thy sweetness. I here despife all human comforts, that I may receive thee, my only good, my God and my Saviour, whom I love above all things, whom I defire to entertain within my breaft, with the devotion and affection of those thy chosen fervants, who fit at thy table of blifs. And

M iii

however I have been wanting hitherto in my duty, and been unjust to thee, in misplacing my affections, I now here put a stop to this my folly and weakness; and it is my hearty request, that for the future my joy, my relief, my treasure, my rest, may be intirely in thee. May I never defire any thing out of thee; may all other things feem contemptible and nothing, without thee, my God, my delight, and the only centre of my heart.



THANKSGIVING d adt to

WHO am I, my God of infinite goodnels, that thou shouldest admit me
to partake of this bread of angels: Whence
is it, that I have found such favour in thy
sight, as to be the subject of this thy unspeakable mercy? Come all you angels and
saints of God, and I will tell you, how great
things our Lord has done for my soul: He
has raised me out of the dust, and delivered
not from the bonds of sin; he has bid me be
full of comfort, and not to sear, for that he
will be my support and my strength: And
though I have most unworthily for saken him

by my repeated follies, he calls me yet again, and now, behold, invites me to eat of the bread of life, that as he has made me, fo I may ever live by him. What thanks shall I give thee, O merciful Jesu, Saviour of the world? What shall I return thee for all thou hast done for my foul; if a man give all he has in acknowledgment of thy love, it is all as nothing; for thou, Lord, hast plentifully poured thyself forth upon me, and given me even all that thou art, thy body, thy blood, thy foul, thy divinity: And, if in thankfgiving for this mercy, I should lay before thee my body and foul, my life, liberty, and all I posses; what is this in regard of the bleffing thou here bestowest on me? What is this to the debt I owe, which is in fome kind equal to what I receive, that is, infinite as thyself? O God, how far is this above my fook! However, I have one request to make thee, for thou art good and merciful, and knowest my poverty: That thou wouldest vouchsafe to accept the little offering I bring thee in all the fincerity of my heart, faying with the holy spoule, My belowed to me, and I to my beloved. Thou hast mercifully given thyself to me, for the food of my foul; and now behold I offer to thee all that I have, all that I am, all that I then vi Maye and any onthery lorlaken bun

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possess to thee I make a full furrender, that being wholly thine, I may now no longer have a part in myself.



DEING now invited by thee, my dear Jesus, and my chiefest good, to come and partake of thy banquet, I could willingly obey thy call, and receive thee with all the love and affection of my foul: But behold the more I think of this happiness, the more I tremble at the fight of my wickedness; my fins are always before me; and when the voice of St. Paul strikes my ears, He that eats and drinks unworthily, eats and drinks his own damnation: How can I chuse but tremble, and be wholly feized with dread, when I think of approaching to thy table? Alas! If I give myfelf but the liberty to think, I am wholly loft within my own thoughts, and confounded, to confider, that having fo often received this divine food, I am yet fo frail and miserable, I have yet a heart so little fixed on thee, that it is ever wandering amidst vanity and folly, and seems rather fond of the empty fatisfaction of creatures, than of thee, my only happiness. I have

often resolved to amend, and as often pretended to make a new covenant, receiving thy bleffed body as the pledge of my engage-ment; and yet where am I still, but in the midft of fin and vice, with my fenles difordered, my tongue ungoverned, my affections depraved? And, O God, how little care do I take to recover myself from this misery, and return to thee, to whom I have so often promised to be faithful! It is the thoughts of this which straiten me on every side, and cause an anguish within my foul; and it is for this, I fear, Lord, that what thou hast mercifully ordained for my falvation, I thould now receive to my judgment and condemna-tion. What then shall I do in these difficulties? Shall I fly from before thy face, like despairing Cain? Or shall I hide myself with Adam, because, at the hearing of thy voice, I fee myfelf poor and naked of all that is good? No, my God, I will rather chuse to run to thee for succour and refuge, because I know thy mercy exceeds my mifery, and thy goodness is above all my wickedness: If I am defiled, infirm and naked, thou canft eleanse me, cure and clothe me. To thee therefore I come, my God, with fear and trembling; I take shelter under thy goodness; still hoping, that notwithstanding all my wickedness, thou wilt pardon all my ini-Mv

quities, heal my infirmities, and clothe me with thy grace. For this end, O Lord, difengage at prefent my heart from all that distracts me in my duty, and divides me from thee; for I own, that in all that tempts me, there is nothing but vanity and affliction of spirit. May my foul now no more relish any other sweetness, but of thy presence: let the taste of this be her only delight; may she now admire nothing, but the greatness of thy infinite love, and look for no other content, but in thee the God of my heart.

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O IMMENSE, powerful, and incomprehensible God, who am I, that thou shouldest vouchsafe thus to come to me to be my food, and to take up thy habitation within my foul? It is in this I conceive something, how infinite thy goodness and mercy is, and how great my misery and ingratitude. Thou art King of Kings, and sovereign Lord over all powers, at whose presence the earth trembles: Thou art the Fountain of Holiness, in whose fight the Angels are not pure: Thou art the Sun of Eternal Day, who dwellest in light inaccessible: And I, what

am I, but a poor worm of the earth, subject to many miseries, distracted with passions, fond of vanity, defiled with fin, encompalfed with darkness, bufy about folly, and careles of eternity? How then shall I dare to come to thee, who am thus miferable and unprepared? With what confidence shall I appear before thee, most just Judge, in whose presence the pillars of heaven shake? I, who by my fins have found how to go away from thee, though thou art in every place: I who have polluted my foul, espoused to thee in baptifin, with filth and wickedness, abandoning thee, my Maker, and Redeemer, for the love of vanity and deceitful delights. Thou indeed haft raifed me out of nothing. and by thy grace plentifully provided me of all means for being eternally happy: and how ill a return have I made for this bleffing, sby my own follies, living in fin, and not at nall folicitous to pleafe thee, but only to fatisfy my own corrupt inclinations! Thou halt prepared me a banquet of heavenly fweetness, and I have longed after the flesh-pots of Egipt. And yet still, O my God, of infinite rigoedness, behold, I come to speak to thee: my bord, being nothing but dust and ashes: Receive this thy unworthy fervant, and look on me with the eyes of compassion and mercy, since with so much love and solici-M vi

Now I am sensible, O my God, that without thee I am nothing, without thee I can do nothing, and if thou helpest me not with thy grace, there is neither life nor salvation for me; cast therefore all my sins out of thy sight, and with the tenderness of a loving sather open thy arms to receive a child, though unworthy, who comes to return to thee; make me effectually experience the truth of thy prophet's words, That a sacrifice to God is an afflicted spirit, and that thou wistened the sacrifice and despise a contrite and bumble beart.

A PRAYER before Receiving.

WITH fear and trembling I approach to the thy banquet, O Jefu, having nothing a to trust to but thy goodness and mercy, being of myself a sinner, and void of all virtue; for my heart and body are desiled with many crimes, my thoughts and tongue in disorder and under no command. Being therefore thus straitened, O merciful God, and dread ful majesty, I come to thee the fountain of all goodness; I make haste to thee, that I hoping thou wilt be my Saviour, though I hoping thou wilt be my Saviour, though I dare not stand before thee as my judge. To thee I lay open all my wounds, to thee I

discover all my shame. I confess, my fins are many and great, which makes me fear but I hope in thy mercies, which are infinite. Look therefore on me with the eyes of compassion, O Lord Jesus Christ, eternal King, God and man, who wast crucified for the sins of men. Give ear to me, who put all my trust in thee. Have mercy on me full of mifery and fin, thou fountain of goodness that can never be exhausted. Hail faving victim, who for me and all mankind waft offered on the cross. Hail generous and precious blood, flowing from the wounds of my crucified Lord, and washing away the fins of the world. Remember thy Creature, O God, whom thou hast redeemed by thy blood. I am truly forry for my offences, and I heartily defire to amend. Take away therefore all my fins, blot out all my iniquities, that, purified in foul and body I may worthily approach to the holy of holies, and grant, that this thy precious body and blood, which I now defign, though un-worthy, to receive, may be the forgiveness of my fins, a full discharge from the guilt of all my crimes, a victory over all ill thoughts, the beginning of a new life, the feed of good works, and a fure protection of foul and body against all the fnares of my

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face, who liveth and reigner heich thee in

A LMIGHTY and everlafting God, behold, I come to the facrament of thy only fon our Lord Jesus Christ: I come as one fick, to the physician of life; as one unclean to the fountain of mercy; as one blind to the light of eternal glory; as one poor and distressed, to the Lord of heaven: and earth. And I beleech thee, in the excels of thy infinite bounty, that thou wouldest vouchfafe to heal my infirmities ; wash away all that defiles me; remove all my blindness; relieve my necessities; and clothe me with thy grace, that I may receive thee the bread of Angels, king of kings, and Lord of Lords, with fuch reverence and humility, fuch contrition and devotion, fuch purity and faith, as may be for my foul's falvation Grant I may receive not only the facrament of our Lord's body, but Christ himself, who is the power and virtue of it; and that I may fo partake of his body, which he took of the virgin Mary, that I may become audiving member of his mystical body. Grant most loving Father, that this thy beloved Son, whom I now defire to receive, under the weib of bread, I may one day enjoy in the full poffer-fion of his presence, and behold him face to face, who liveth and reigneth with thee in the unity of the Holy Ghost, world without end. Amen.



ono es in Time of Communion.

Q IS there any thing more to be observed in time of communion.

A. When a person has duly prepared himself as above, he ought, in time of communion, to have regard to two things. 1. To the interior employment of his heart.

2. To a reverend and decent behaviour of body.

As to the first: While the confiteer or confession is saying, he ought to humble himself in the acknowledgment of his unworthiness, and confession of his being nothing but dust and ashes, rather deserving, through his sins, to be cast out of God's sight, than to be admitted to this banquet. While the priest gives the absolution, let him, with all the derivour of his soul, beg of God to purify his heart, in the entire remission of all his sins, and when the priest holds the blessed sacrament in his hand, he ought, with the profoundest adoration, to pay the homage due to his Lord and Redeemer. At the

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repetition of those words, Domine, non fundignus, Lord I am not worthy, let him again humbly confess his own unworthiness, but then see it be immediately followed with the acknowledgment of God's power, and a confidence in his goodness, going on with those words, But only speak the word, and my foul

Shall be bealed.

And when he now receives the bleffed facrament within his lips, then ought his heart to be enflained with love, accompanied with a lively faith, and firm hope in the goodness of his Lord. Then ought he to adore and praise his God and Redeemer, with all the powers of his foul; for fince God of his infinite goodness is pleased so far to make a heaven of his heart, as to come and refide there, what can he do less, than endeavour to make up that other part of heaven which belongs to the Angels and bleffed spirits? And therefore, since they, in the presence of their Lord, fall down and adore him, giving blessing and glory, and thanksgiving, and honour, to him that fits on the throne, and to the lamb for ever. This same ought to be his employment, and his heart ought to pour utelf forth in the presence of its God, giving praise, jubilation and honour, and offering itself to him for a throne for ever.

Q. And what now is he to observe, as to his body?

A. 1. He is to be falling from midnight forward, so that he must have taken nothing down, either of meat, drink, physic, &c. except it be in any extremity of sickness, when the facrament may be received by way of viaticum, or preparation for a good death,

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2. As to his habit, he ought to be decently attired, fo as to be free from all appearance of vanity, and yet not to be censured for any irrevenence or difrespect. And therefore, as they are highly to be condemned, who approach to this holy table, powdered, patched, perfumed, bare-necked, or any other ways to let forth, as leems more fuitable for a ball, or fuch like prophane entertainment than for the commemorating the death and paffron of our Lord, in so solemn and facred a rite as this: So they likewife are to be feverely cenfured, who prefent themfelves before their Lord in such a defrespectful undress, that it would be an affront to the meanest friend to wait on them in such an undecent manner as this seems to be, which can be called nothing less than stepping out of bed to the altar. It were to be wished therefore, that these two extremes could be avoided, and that christians would take

manner as might feem decent, and yet not be vain.

Being thus habited then, and going now to the holy table, every thing ought to be laid afide, that can give any diffurbance to himself or others, as book, hat, gloves, fword, flick, fan, muff, mask, & enthen taking the towel, and holding it before his breast, without putting it to his mouth, either before or after receiving, let him kneel upright, not gazing about, but with his eyes thut, or reverently bent downwards; and in this posture, having his lips moderately open, let him receive the hoft on his tongue touching the infide of his under lip, and fo bring it into his mouth, and moistening it fomething, let it down, without chewing or railing it to the roof of his mouth. And et him be careful not to fnatch back his head immediately upon receiving the facted hoft, nor bend downwards, nor raile the towel to his lips, but continue the whole time with his body erect and fixed. And if the holy particle should by accident stick to the roof of his mouth, let him not be difquieted, but remove it easily, and convey it county that broke may there were time to wind had gines

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TAVING now in this manner received The Holy Communion, he ought to retire for a while, and shutting out all worldly thoughts from his heart, there treat with his Lord, and not leave him till he has obtained his bleffing.

Q. I have feen many, as foon as they have received, at least as soon as mass is ended, immediately rife up and go their way, or elfe fall to discourfing with some acquaintance: And

is this well?

A. I have feen likewife too many do thus, and have been as often troubled to fee it for what benefit can they reap by their communion, who refuse to entertain their Lord who comes to visit them? They receive him indeed within their breaft, and he is no fooner come in, but they immediately turn their backs on him: And can they have any affection of love, or fense of piety in their Coulous inchios

li Q. But if any bufiness presses, what can they do? And is it not the cafe of many fervants that have not their own time to command.

but are expected home?

A. I wish there were no others in this haste, but such as seem to think themselves obliged to be so. But I fear, all this pretext of business will be found generally no more than an excuse for neglect, tepidity and indevotion; for what greater bufinels can any have, than to entertain their Lord, and treat with him concerning the affairs of their foul; ought not all other affairs, especially at this time, give way to this? What great hinderance can one little quarter of an hour be? It must be a very nice business which will not admit of such a delay, especially if a man contrives and lays his affairs beforehand: And how often happens it, that a man leaving his devotion thus done by halves, upon this pretext of hafte, meets with a friend, relation, fellow-fervant in his way, and entering upon a discourse with him, thews his business can stay a while, or at least that it can suffer no prejudice by any delay, but fuch as is occasioned by prayers? But however, if it so happens, that a man be obliged at this time to leave his devotion, he ought to remember what he does when he is called out from dinner, that is, return to it again as foon as he can, to make an end of what he left imperfect.

Q. What is the devotion proper after receiv-

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A. Such prayers as are appointed for this time, in the ordinary books of devotion, if faid with attention and devotion. But if a man, immediately after receiving, turns prefently to these, and runs them over flightly as some seem to do out of custom, and then rife up and go their way, without taking time to digest this holy food, or reslect on what they have done, how fruitless must their communion be? You may remember, the end for which a christian is to approach to this holy table, is, that receiving the body and blood of his Redeemer, Christ may abide and dwell in him. Now can any one possibly imagine this slight, negligent and difrespectful way of treating his Lord, is the proper means of obtaining this favour of Christ's abiding and dwelling with him; he runs away from his Lord, and can he expect his Lord should abide with him? Hearken to the method of the gospel: He that eats my flest and drinks my blood, abides in me, and I in bim. Wilt thou then, that thy Lord abide in thee? Abide thou in him. This it is he absolutely requires, and, believe me, those who neglect to do thus, thinking it tedious to stay a while with their Lord, can expect little of this bleffing; but have too great reason to fear, that they no sooner forfake this their heavenly guest, but he likewife forfakes them. amat add the mi the

Q. Pray what mean you by Christ abiding

b. I mean, that as a person lives by the food which he eats, fo a christian, that eats of this bread of life, which is Christ, should live by Chrift, and fo have him abiding in him. So that having received Christ, he ought now no longer to act according to the principles of corrupt nature, nor be guided by his passions, but, being quite dead to all these, act wholly according to this new principle of life, and make it appear to all, with whom he converses, that it is not now he lives, but Christ lives in him. Now this supposes an entire change of life and manners, and it is fo great, and even wonderful a work, that it requires a powerful affiftance of the Divine Guest, who comes not only to visit, but likewi'e to comfort and strengthen the foul, and raife it above its ancient felf. But then is it not very necessary, that, after communion, a person should treat with his Lord about these affairs; lay before him his necessities beg his help and grace; confider what he was what he has to amend, and what he ought to be; as likewise the great care he ought to take, on his part, for not relapsing into his former follies, and going from the commutoff, in all the fame weaknesses, the fame neglects, the same and ill customs?

Q. What devotion then do you recommend after communion, for the obtaining this good effect in the foul which you here speak of.

A. The prayers already mentioned, with other holy exercises of obligation equition edge.

other holy exercises of oblation, petition, adoration; Eso which I will here put down at large for your direction and help.

principle of the service waters have be guided by

modw di Prayers after Communion. Date of

he convertes to a man dounow he lives, but TGIVE thee thanks, Eternal Father, for that of thy pure mercy, without any deferts of mine, thou half been pleafed to feed my foul with the body and blood of thy only Son our Lord Jesus Christ. And I befeech thee, that this holy communion may not be to my condemnation, but an effectual remission of all my fins. May it strengthen my faith, encourage me in all that is good, deliver me from my vicious customs, remove all concupiscence, perfect me in charity and patience, in humility and obedience, and all other virtues: May it fecure me against all the snares of my enemies, visible or invisible: Prudently moderate my incli-

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nations both carnal and spiritual, closely unite me to thee the only and true God, and happily settle me in unchangeable bliss. And I now make it my hearty request, that thou wilt one day admit me, though an unworthy suner, to be a guest at that divine banquet, where thou, with thy Son and the Holy Ghost, are the true light, eternal sulness, everlasting joy, and perfect happiness of all the saints; through the same Jesus Christ our Lord.

Another.

WOUND now, dear Jesus, my heart and all that is within me, with thy love and perfect charity, that my foul may languish and melt away with the defires of thee; may all my affections be fixed on thee the Eternal Good; may my thoughts ever dwell in thy mansions of happiness, and my foul now long to be diffelved, and be with thee. Grant, O my God, that my heart may now ever hunger after thee, the bread of angels, the banquet of bleffed fouls, our daily and divine bread, abounding in all fweetness that can possibly delight the taste; may my foul now delight and feed on thee, and my bowels be filled with thy fweetness, who art the blifs of the angels: May my foul

foul ever thirst after thee, the fountain of life, the fountain of wildom and knowledge, the fountain of eternal light, the torrent of divine pleasure and fulness of the use of God; may fhe ever defire thee, feek thee, find thee, and go on till the happily comes to thy prefence! May her thoughts be always on thee; of thee may the speak, and perform all her actions to the praise and glory of thy name, and this with humility and discretion, with love and delight, with ease and affection, and fo persevere on to the end. Thus mayest thou alone be my hope, my strength, my treasure, my delight, my sweetness, my joy, my quiet, my peace, my food, my refuge, my help, my wildom, my portion and poffellion, in whom my thoughts and heart may be ever fixed, so as not to be in the power of any creature to divide me from thee.

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Praise and Adoration.

BE thou bleffed, my God, for the many favours thou hast now bestowed on me, and for all the blessings with which thou hast enriched my soul, after the great miseries and wants which I suffered, when by my pleasures and passions I had departed from Vol. X.

thee. Was not I most miserably blind, when I sought content and happiness out of thee; when by my sollies, neglects, and indevotion. I removed myself at a distance from thee? But thy goodness was such, that it withdrew me from the precipice, whither I was running, enlightening me with thy rays, and calling me back to thee by thy grace. Thou hast pardoned me all my sins; and, for the accomplishment of all these favours, thou hast come now to visit me, that thou mayest for ever abide with me, and I with thee. O my God, be thou blessed for all these infinite mercies.

Bless our Lord, my soul, and let all that is within me praise and magnify his holy

name.

Bless our Lord, and see thou forget not the favours he has now done for thee.

Thy Lord, my foul, who has pardoned thee all thy offences, and cured thy infirmities.

Who hast preserved thee from death, and crowned thee with the effects of his bounty.

Who has fatisfied thy hunger with good things, and replenished thee with all the bleffings thou couldest wish.

And oughtest not thou to resolve on a change of life, and renewing thy forces, grow young like an eagle in the service of thy God!

Let thy grace then, O Lord, be ever affilling to me, for the experience of my own weakness makes me fearful of myself, and if thou supportest me not, shall not I most certainly fall again? Be thou therefore my shield and my defence; and for this end' give me a firm and constant faith; augment and Arengthen it, not only in respect of this mystery, but also in regard of all other christian truths and principles of eternal life; that by the help of this faith, I may overcome all difficulties that shall meet me in my journey to the state of bliss; for it is by fuch a faith, those, who for my example are gone before me, have triumphed over their enemies, have done justice, and obtained the promifes.

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ADORE thee, O infinite Greatness, O divine Majesty, who fillest both heaven and earth, and art adored by all the blessed Spirits, Angels and Saints, who, without ceasing, praise and cry out before thee, Holy, boly, boly Lord God of Sabbath. How is it possible thou shouldest stoop so low, as to come to me the most unworthy of all thy

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fervants, and defire to dwell within me? If the heavens, and heaven of heavens, cannot contain thee, how much less this habitation, which I have prepared for thee? But thy goodness, O great God, knows well how to humble itself, when it is for our good; thou knowest how to conceal the dazzling splendors of thy glory, and condefcend to our weak capacity, that fo thou mayest communicate thyfelf more freely to us. This thou didst begin to do in thy adorable incarnation, in which thou madest thyself like to us, so the more forcibly to draw our love to thee. And this method thou holdest on in this mystery, in which thou givest thyself to us for the food and nourishment of our souls, thus more closely to unite us to thyself, and make us aspire to that celestial banquet thou hast made for the bleffed in heaven. O God. grant me thy grace, that I may daily more and more long after this eternal banquet, that the defire of enjoying it may make me despise all the goods and pleasures of this life, and labour continually to prepare my-felf, till I happily be admitted amongst thy guests.

I have one resolution, which at present I here make before thee, and it is, to renounce all whatsoever my irregular and corrupt affections incline me to, I confess, they

often press me to forsake the way of thy commandments, and put me in danger of lofing all right to eternal happiness; but behold, I now defire to discharge my heart from them, that I may love thee alone, and place my whole truft in thee. For this end I firmly resolve to watch over all my actions, fly from fin, and avoid whatever may be difpleasing to thee. I will labour to work my falvation by keeping thy precepts, and as I resolve, so I hope to be faithful to thee: But this resolution, I acknowledge, I am not able to perform without the affiltance of thy grace; and therefore I most humbly beg it of thee. O Jesus, save me; carry me through the ways of thy commandments, which I now begin and undertake with all my heart: Incline my heart to make me love thy divine truths; divert my eyes that they may not fee vanity: Enliven and strengthen me in the paths of virtue and good works, and powerfully draw me to thee, that fo I may follow thee as far as heaven, where thou livest and reignest for all eternity.

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of LOVE.

MY God, what return shall I make for this so signal a favour, and what shall I do to acknowledge it? Is it possible I should not continually love thee, after this excess of love, which thou hast shewn to me! Thou hast loved me to that degree, as to lay down thy life for my fake, and shall not I make this return at least, as only to live for thee? Thou hast communicated thyself at present wholly to me, and shall not I from henceforth be wholly thine? Permit me not, O God, to be ungrateful, nor infensible of this thy love and my own falvation. I protell therefore before thee, that for the future I will be faithful to thee, and never depart from thee by any disobedience to thy law: I will never forget thy bounty, nor the favour thou hast done me, in admitting me to partake of thy mercy. I will love thee with all my heart, my God, my Saviour, my strength, my support, my refuge, and my deliverer. Thou art my God and my all. What is there in heaven or earth V thould love besides thee? Thou art the God of my heart, the inheritance and only hap I

piness I pretend to: I have made choice of thee, and nothing shall prevail on me, to make me change.

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that I do no so so series it is Ish politible I TATHAT shall I give thee, O my Saviour, VV as an earnest of that love which I. have here now engaged to thee? I have nothing worthy of thee; and if I had, I have nothing but what is thine on several accounts; but fuch is thy goodness, thou art willing to accept from us what is thy own already. Wherefore behold I here offer myself to thee, my body and foul, which are now fanctifyed by the honour of thy divine presence: I consecrate them both to thee, fince at present thou hast chosen them to be thy temple; my body, to be employed in thy fervice, and never more to be an infrument of fin; my foul, to know thee, to love thee, and evermore to be faithful to thee Bless, O Lord; the present I here make thee, Benedic, Domine, domum istamin Permit not that my body be any more defiled with fenfual delights, nor my foul by a will to commit any mortal fin. For my part, I here refolye to ferve thee with body and

foul; I will take pains to correct their evil inclinations; I will fight against myself, renounce my wonted pleasures, my delights, my passions, my concupiscence, my anger, my pride, my self-love, my own will, and lastly, whatever may offend thee, my God.



APRATER.

pomine Deus, custodi in aternum banc voluntatem. Preserve in my soul, O my God, this holy resolution thou hast here given me, and grant me grace faithfully to put it in execution. I can do nothing of mysfelf, and without thy assistance: I therefore beg it of thee with all my heart, that I may conquer all the difficulties I shall meet with in the way of my salvation. Regard me with the eyes of mercy, have compassion on my weakness, and strengthen me daily with thy grace.

Glorious virgin, join with me in giving thanks to thy beloved fon, who has refreshed my soul with the banquet of his own most precious body, and restored me to his grace: Offer him all the grateful service thou didst him in thy life, supply the defects of my devotion, and obtain of him, that he depart

not from me, without leaving a large benediction behind him for my foul.

Holy Angels, ministring spirits of God, behold the only Son of the Eternal Father, whom you adored at his entrance into the world; become now petitioners for me, that I may from henceforth serve him with the same spirit and truth, as you did while he was yet on earth, and with the same cheer-himes as you do now in his celestial kingdom.

All ye men and women, faints of God, fee here within my breast your Lord, the beginning and reward of all your good and all your happiness, and let now your prayers accompany mine to his throne, that by his grace I may follow your steps, in the exact performance of every duty, till abounding in good works, I may be at length admitted to your company, and possess my Jesus for all eternity.



CONCLUSION.

GRACIOUSLY hear all my prayers, O good Jesu, hide me within thy wounds, and there shelter me from all my enemies; let nothing divide me from thee: Call me

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at the hour of my death, and command me to come to thee, that with thy faints I may praise thee for ever.

And now, Lord Jesus, I go from thee for a while, but I hope not without thee, my comfort, my happiness, and all the good of my foul. To thy love and protection I recommend myself, as likewise my brethren, relations, my country, my friends, and my enemies. Love us, O Lord, change our hearts, and transform us into thee. May I be wholly employed in thee and for thee, and may thy love be the end of all my works, of all my thoughts and actions, who livest and reignest for ever and ever. Amen.



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I here render thee thanks for all they unteringe and beg, I may over that heelest in the wounds against all my orange imprincing memory of their deep bear, the



CONFRIGHT ON

Such as have opportunity, on the day of communion, of retiring to their prayers, would do whether to feek some devotion proper for that to time; as the exercise of the most necessary wintness, set down in the manual of Poor Man's Devotion, or such other backs, the manual of spirations likewise may not be unsual seasonable, if said with recollection of spirit yelland attention.

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and maying live lough end of all my works,

E NLIGHTEN, O Lord, the eyes of my foul with the light of faith and wisdom, that I may ever look on thee, my Redeemer, as the way, the rule and example of all my life.

What am I, Lord, and what is my father's house, that thou shouldest thus follow me with thy blessings? I was created by thee and for thee; and mayest thou ever be the rest and center of my soul.

Good Jesu, my hope, and only resuge, I here render thee thanks for all thy sufferings, and beg, I may ever find shelter in thy wounds against all my enemies; imprint the memory of them deep in my heart, that I

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may love thee, and in all my fufferings never

forget what thou haft fuffered for me.

Take from me all self-love, and give me a perfect love of thee; that I may now be more faithful in every duty, and let nothing for the future put me out of my way.

O, that I could ever remember thee, think

of thee alone, and love thee only!

O that my fenses were ever shut against all vanity and sin! My mind freed from all fruitless solicitude and care, that I might ever abide in thee!

From henceforth I will with all diligence feek thee my only good; my defires shall be fixed on thee, all my actions shall be directed

to thy glory.

And my will I now refign into thy hands: Defiring that thy will may be done in me, both now and for ever.

Be thou my instructor, director and helper in all things, that I may neither do, speak, think, or desire any thing but what is according to thy good will.

II.

I am thy fervant, O Lord, give me understanding, that I may learn the way of thy commandments, and lay aside all interest beside that of heaven. of fweet Jesu, fountain of all goodness, guide my steps in thy paths, and teach me

to do thy will.

Disengage my heart from all unprofitable folicitude and vain affection; and though I live amongst creatures, yet may I ever live in thee and for thee!

Give me a true fervour of spirit, and kindle in my breast that fire, which thou camest to bring upon the earth, that I may

find no rest but in thee.

How fweet, O Lord, is thy spirit, how pleasant to my lips are the words of thy mouth! O that I could ever be mindful of them, to fulfil thy law.

Make me die to the world, and all its concupifcences; and let the greatness of thy love make all that is earthly appear as

nothing to me.

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Protect me against all my enemies, and in all dangers appear in my desence; make haste to help me, O God, and say to my

foul, I am thy health and falvation.

Remember thou art my Father, and have compassion on my poor distressed soul; clothe her with all virtues, and feed her with thy grace? for it belongs to a father to take this care of his child.

In thee I live, fweet Jesu, in thee I desire to die. Both living and dying I will ever

profess, that thou art good, and thy mercy endures for ever.

High ever led un made

O fweetness of my heart, and life of my foul, take off my heart and thoughts from all creatures, that all my comfort may be in thee.

My God and only hope, how long dost thou permit me to run from thee? When wilt thou consume in me all that is corrupt

and contrary to thy will.

Draw me after thee, I befeech thee, that I may cheerfully run in the way of the precepts.

Make me one according to thy own heart and let my foul be now thy habitation for

ever.

My foul without thee is dry like earth without water, moisten it with the dew of heaven, and give me a large blessing from the land of the living.

Wound my heart with thy love, that it may now relish nothing that is earthly, but

entirely depend on thy will be a lie casale

Hail, dear Redeemer, I now defire to adore thee with the spirit and affection of all thy elect; commit to thy direction all the motions of my soul.

O my love and my joy, when will the day of eternity appear, when laying down this weight of flesh, I shall join with thy faints in thy everlasting praise?

O fweet light of heaven, inflame my heart with the fire of charity: I offer thee all that is within me; let that divine flame confume all oreatures, that all my complesioned ym

O that I could now give thee, O Lord, all that praise, glory and honour, with which the Angels and bleffed spirits praise and glorify thee in heaven: But because I am unable to do this, accept at least this my defire and good will.

Deliver me, O God, from every thing that is contrary to thy will, and be pleafed fo to dispose my foul, as may be for thy

greater glory.

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furrender myself, O my Creator, into thy hands, and laying aside all private wishes, I defire to depend on thee, as to the whole state of my body and foul, as to offices, places, all accidents, events, and whatever else thou shalt please to appoint for me.

lo I ask nothing, but that thy name may be glorified for ever: And if thou wilt pleafe to admit me, though unworthy, to have a fhare in paying thee thy homage, bleffed be

thy name.

If it be more for thy honour, that I suffer interior desolation, I accept it from thy hand, O God; knowing, it is for my good whatsoever I suffer in my soul for love of thee.

O love, how little art thou known, how little art thou loved? Come to me, and if thou no-where findest rest, infuse thyself wholly into my soul. May the fire of thy love, OGod, ever burn in my heart, and grow up to such a slame, that it may burn and consume not only the sacrifice, but the altar too.

Let nothing be now my comfort, but thou my Lord Jefus, and nothing afflict me, but my fins, and whatever is displeasing to

thy divine majesty.

O bleffed Jesu, life eternal, by whom I live, and without whom I die; grant, that I may be now united to thee, and that in the embraces of thy holy love and divine

will I may rest for ever.

When shall I see thee, O sweet Lord, when shall I appear before thy face? When shall I see thee in the land of the living? Till then I sigh and bewail my banishment, desiring to be dissolved, and be with thee.

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Instructions for Communion.

WOULD you have every one after Com-

munion fay all thefe prayers?

in Constitute.

A. I think it is very fitting every one should continue in prayer, after receiving, near a quarter of an hour, and employ this time in the best manner they can, for the benefiting their souls by this holy food. These prayers may do very well for this end, but let every one chuse in this case the devotion they find most for their advantage.

Q. And for the rest of the day, bow ought

it to be fpent?

A. Something different certainly from other days; that is, in more reading, praying, recollection of mind, in pious and charitable offices and good works, and confequently in carefully avoiding vain divertifements, uncharitable and unprofitable difcourfes, and all such company, entertainments, and public houses, as generally expose men to much more liberty than is becoming such days of devotion.

Q. What time is to be observed in communi-

cating?

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A. There can be no one rule for all people in this point; but that which agrees with most states and conditions of men, is to communicate once every month. Others may receive oftener, with the advice of their director; but then let them remember, that their life and care of living well be answerable to this their devotion.

Q. Why are christians to communicate thus

often Sulvey the wind he may of army out

A. That by this holy food, they may learn to love God, be purified from their imperfections, be delivered from their mifes ries, be comforted in their afflictions, and strengthened in their weakness. Thus St. Francis Sales: And therefore he fays, there are two forts of persons ought to communicate often; the perfect, because being well disposed, they do themselves wrong in not approaching to the fountain of perfection; the imperfect, that they may be able justly to pretend to perfection; the ftrong, left they become feeble; the feeble, that they may become strong; the fick, to be healed; the found, lest they fall into sickness; those that have not much worldly business, because they have leifure; and those that have much business, because they are in more need of this spiritual refreshment.

Q. What may be the reason many receive but little benefit by their communicating?

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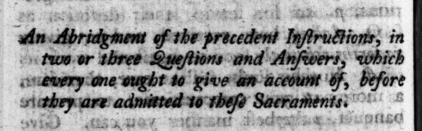
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A. It must be either for want of due preparation, or for leaving their devotion as soon as they have received, and not giving time for this holy food to digest and work its effects in their souls. Take care, therefore, as often as you communicate, to prepare yourself in the best manner you can. Give due time to your devotion, after you have received, and when you go home, let it be your care to amend all your evil habits, and make use of the graces you have received by means of this blessed sacrament: Thus will it be for your advancement in all virtue, and the love of God, and be an eternal blessing to your soul.

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Q. WHAT is the first thing a person is to do, that desires to go to the sacrament

of penance! Issue insching

A. He is in the first place to beg the grace of God for the due examination of his conficience; then he is wholly to apply his thoughts to the looking into the state of his foul, and making his examen, page 6 and 7.

Q. When he has finished his examination, and called to mind all his sins, is he upon this

now prepared to go to confession?

A. No, he is not; for he is first to endeavour to stir up in his soul a hearty sorrow and contrition for his sins, and, by prayers and tears, labour to obtain it of God. And, having then made firm resolutions of a change of life, he may upon this go to confession, p. 19.

Q. And having ended his confession, what is

be to do?

A. He is to return to his prayers; first, to thank God for the benefit of absolution; secondly, to beg grace for the putting in execution all his good purposes and resolutions, p. 44.

Q. And baving ended this prayer, may be

go forthwith to the holy communion?

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A. No, he ought first to apply himself to a more particular preparation for that holy banquet, p. 77.

Q. After he has received, what is he to do?

A. He is to return again to his prayers, both for thanksgiving, and the obtaining the grace of perseverance in all good.

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CONFIRMATION. Boys

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Confirmation is a facrament inftituted by our Lord Jesus Christ, to make us perfect christians; and it is so called, because it gives them that receive it, if duly disposed, a great inward strength, a holy vigour of spirit, a sirm constancy of mind, for the exact discharging every dury, that belongs to a christian life, and happily sinishes in them, that which baptism had begun, making them, of infants of christianity, to become perfect men, and not sear perfecution, or death itself, for the sake of Christ.

Q. What is it that is used in the administra-

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A. As water is made use of in baptism, so chrism is used in confirmation, which is a compound, made of oil and balm. The oil fignifies that fweetness, that tenderness and mercy, which every one, that is confirmed, ought to have ever in their hearts, words, and carriage towards their neighbours, and even towards their enemies. The balm represents the good odour or sweet favour of innocency, and a holy life, with which they ought to be filled; the form or words used in conferring this facrament, are these: I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghoft.

Q. In what manner is this facrament ad-

A. The persons that are to be confirmed kneel down before the altar, where the Bishop makes the sign of the cross with the chrism on their foreheads, because it is in that part the effects of fear and shame shew themselves most; and it is to teach them that are consumed, that they never ought to be assaid to confess Christ crucified, that neither fear nor shame ought to hinder them from an open profession of the maxims of the Gospel, when by company or ill example

they are presed to renounce, in words or actions, the glorious title of a christian.

After this, the Bishop gives them a little blow on the cheek, so to imprint in their minds, that from this time they begin to be soldiers of Jesus Chuist, and are to be ready to suffer all affronts, injuries, contradictions from men, and so make profession of their faith with that courage and meek ness, as Christ has commanded and given example in the Gospel.

Lastly, the Bishop gives them the peace, faying, Peace be with you; to fignify, that if they desire peace with God, and within themselves, it must be by suffering patiently all the troubles and persecutions that happen

to them in the practice of virtue.

Q. Where may the effects of this facrament

be feen?

A. In the persons of the Apostles, who, as soon as Judas had betrayed their master, presently abandoned him, and withdrew into such places where they might best secure themselves against the persecution that then seemed to threaten them; Thus fearful were they at that time. But after they had been consirmed on Whitsunday, by the Holy Chost coming down upon them, they were so filled with that courage, sorce, and virtue of the Holy Spirit, that they publicly preach-

ed the doctrine of him, who had been crucified, and in whom they had been but just before so shamefully scandalized; now concluding with themselves, that the greatest happiness that could come to them, was to die for his sake, and in the desence of the Gospel.

Q. What dispositions ought christians to bring along with them, in order to the worthy receiving and partaking of the effects of this sacra-

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if, They are to be careful that they be free from the guilt of all mortal fin, and therefore they are to prepare themselves by a good confession. 2dly, They ought to be well instructed in the mysteries of faith, and in particular in what concerns this facrament, as to the effects and grace which they expect to receive by it. 3dly, They ought to go with their fouls full of faith and hope in God, with a firm confidence that they shall receive the Holy Ghost invisibly in their hearts, and be strengthened with a true christian courage, which shall carry them through all difficulties, as to the profession of their faith, and through all duties which belong to the followers and disciples of Christ crucified. 4thly, In confideration of that fulness of grace, which they expect to receive in this facrament, they will do well to dispose them-Vol. X.

felves some days before, by more than ordinary prayers, by fasting, alms, and other good works. And being thus instructed and prepared, they may be presented to the Bishop.

Q. What are the prayers proper for a person

to fay before be is confirmed? disab no snish

the manuals, for invoking the affiftance of the Holy Ghost, as Come Holy Ghost, &c. Veni Sancte Spiritus, &c. Veni Creator Spiritus, &c. He may likewise, within his own thoughts, lay before Almighty God all the necessities and weaknesses to which he is subject, and then solicit heaven to send down the Holy Spirit into his heart, to be his comforter and defence, and to secure him against all dangers, which he sees before him, whether occasioned by his own infirmity, or the repeated assaults of his enemies; as something after this form.

Daniero A PRAYER before Confirmation.

I COME here this day, my Sovereign Lord and Redeemer, to lift myfelf a foldier under thy standard of the cross. But when I consider my weakness, and reflect

how infirm and faithless I am, I am filled with confusion and shame, and cannot but reproach myfelf with the raffiness of the undertaking: For how can I pretend to offer myfelf to fight thy battles, to fuffer in thy caute, to be ready to accept of poverty, diffress, chains, or death, in defence of thy faith, and with liberty and life to affert the right of thy Gospel, whilst the little occasions and trials I daily meet with, convince me of my want of courage, and make me yield before them? For alas! how often is it, that a flight word or imagined contempt overcomes all my patience? How often does cowardice and shame put me by the doing many a commendable office, nay, and make me omit many a preffing duty? And is it not almost every day, that, for human respects, and in compliance with company, I am prevailed on to do that which is unreafonable, of ill example, and too often what is scandalous too? And while I thus experience my want of courage, of fidelity and trust, with what face of reason can I pretend to offer myfelf to become thy foldier! No, my God, I confess I have no ground or reason for it, and therefore acknowledging how unqualified and unfit I am for this fervice, I here revoke what I have faid, and only lay before thee my defires, my wishes Oij

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and good-will. Thou knowest, O God, these my desires, and the inclinations of my heart, that though I am unable of myself to perform any of the duties that belong to thy faithful fervants and true followers of the erofs; yet that I fincerely defire to become fit and qualified for the exact discharging all those obligations that belong to this character: And it is for this end I now come to offer myfelf to thee. hand narlandiff

And however weak and indifposed I am, yet in the first place I here confess and firmly believe, that thou art able to remove all infirmities, and inspire me with strength; thou, who commandest the light to shine out of darkness canst perfect these earthen veffels, and make them become the temples of the Holy Ghost; thou canst raise them by thy spirit above the earth, shew in them the excellency of thy power, even the power of heaven, and thus make them superior to all difficulties, fafe in dangers, and fit for all duties. become thy sal

I moreover hope, and come with a great confidence in thy goodness, that thou will look on me with all the tenderness of a loving Father, and fend down at present the Holy Ghost into my heart: For fince thou haft promifed to give this good spirit to those that afk it, and fo folemnly bestowed it on thy

followers, by the imposition of hands, I cannot but hope to be now made the subject of this thy goodness, and the instrument of thy power.

Come then, O Holy Ghoft, who replenisheft the hearts of the faithful, descend into my foull and make it the place of thy abode, remove from me all vicious shame, and inspire me with a christian courage; strengthen me against all the assaults of selflove, the flesh and the world; make me bold in every duty, and only fear to fin; let nothing perfwade me to contemn or forfake thy law; let the attempts of flattery or terror be equally vain and fruitless upon me, and let me now drink fo deep of this torrent of fweetness, that neither chains nor racks may be able to force me from my duty; but that, like the bleffed Apostles, those thy true soldiers, I may even rejoice in suffering for thee: Thus however weak in myfelf. shall I be made strong in thee; thus shall I become thy foldier too, and only thus. Come then, O Holy Ghost, with all thy gifts, and fill my foul. The presented

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Q. After they have been confirmed, what are

forme time, 1. To give thanks for the bleffing received; adly, To beg a continuance of this

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grace, that the Holy Ghost may be so truly settled in their hearts, that on all occafions they may be ever sensible of his divine assistance; and lastly, make sincere resolutions of living according to the persection, which this sacrament requires; that is according to the spirit of a true and persect christian advan

O.Is it then according to this spirit every perfon ought to live after be is consumed?

M. He is most certainly obliged to this; and therefore, though every one may in fome manner excuse the weakness, the cowardice, and the being moved by human respects in baptized perfons, who have not yet been confirmed; yet there can be no fuel excuse in regard of those christians who have received this facrament, it being the principal defign and effect of this holy inflitution; as faith teaches us, to firengthen them against the mares and power of the devil, the world and the flesh, to take away from them the fear of men, to make them confess openly, that they are only to confider the facred rules of the gospel, esteem only Jesus to die their mafter, and enter into no other warbeare but his; and that they will all this not only before perfecutors or tyrants, who would edo violence to their faith, but particularly before all perfons of the world; who offend angainst these facred rules by their actions, by

their words, by their excels, by their vanities, or otherwise join with the enemies of the cross, in overthrowing that law, which they here take upon them to affert and maintain.

Q. I fear too many, who come to be confirmed, think but very little of this great obligation which they undertake, and of this spirit by which they are ever afterwards bound to regu-

late their lives; and what remedy?

A. This in a great part, depends on those who have others under their care, as priests, parents, godfathers, godmothers, and mafters, and therefore it ought to be their bufiness not to permit those who are subject to them, to receive the facrament of confirmation, till they have been fully instructed in all the particulars that concern it, in the dispositions necessary for it, and in all the effects and igraces to be expected from it. and and so it is

bliQ. What time ought parents, &c. to observe in bringing those under their care to the facra-

ment of confirmation?

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hard. The proper time is before they have preceived the Bleffed Eucharift, for thus it is required by the church in her decrees and toituals; and as for their age, they are allowed to bring them after they are feven years old, they being first well instructed according to the capacity of that age: But because it is vacarce to be expected, that at those years. they should be truly sensible of the great obligations they bring upon themselves, therefore I cannot but think it very proper; for all those who have been admitted to it in that tender age, would do well, when they are grown up to a better understanding, to make a solemn renovation of the obligations which belong to this sacrament. The same may be understood of as many others, who have received it, though in maturity of age, yet without due instructions or knowledge of these promises and obligations; and it may be done after this manner.

A form of renewing the obligations of the facrament of confirmation.

MY Lord God, how predigious is the excess of thy mercy, who not discouraged by the ingratitude of men, pardonest them those failings and sins, which they commit even against the facraments, the facred pledges of thy love! I most humbly beg pardon for the unworthinest I brought to the facrament of confirmation, for approaching to it without being sully instructed in its excellency, or filled with a holy zeal and defire of living all my days, according to its spirit and fanctity.

Proftrate therefore before thee, I here acknowledge, I have converfed amongst christians and thy children, without due veneration for the facred maxims of thy gospel; nay, I fear, there has fcarce been any company, wherein I have been engaged, or visit I have made, wherein I have not fallen much beneath the duty of a christian, or done something unworthy of that profession.

But now, my God, I here purpose and resolve to make it my endeavour, for the future, to live as a good and faithful christian, and being fortissed by thy holy grace to appear as a true soldier of Jesus Christ.

For this end, I beg of thee a continual support of thy grace, that the world, company, or custom may be never able to corrupt me by their pernicious maxims, that I may have strength to resist all shame and fear, which have so often hindered me from speaking and acting couragiously in my duty. Grant me also grace, my God, that I may suffer in humility and silence all the contradictions, affronts, and calumnies I shall meet with. And this one thing more I ask, that I may no longer seek peace and rest in the things of this world, but in thy love only, and the vigorous practice of my duty, as may most contribute to thy honour.

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